Evangelical Christendom

"[illegible] in Christ."

January - March, 1948

The World's Evangelical Alliance and Fundamental Christianity

THROUGHOUT its long history the World's Evangelical Alliance has stood for fundamental Truth as revealed in the Word of God and taught by the Apostolic Church. It has witnessed for the Faith of the Gospel and protested with all its might against errors that either take from or add to the mind of God as shown in the many forms of revelation made through historian, prophet, psalmist, evangelist and apostle. It has always preserved its devout reverence for the fulness of the revelation brought to our knowledge in the Incarnate Word of God Whose words are final for us. We have fought Rationalism in all its forms, and have stood for the truth that the Revealed Mind of God is not contrary to Reason, even if it is above Reason, and where we cannot understand we love and trust. We have done all in our power to strengthen the minds and wills of men to resist the subtle encroachments of Roman Catholic and mediæval teaching which are opposed to the Revelation of God in Christ, Whose all supremacy and all sufficiency lie at the basis of all our teaching. For us, He is our all God and Man, and His Deity is as fundamental as it was with the Apostolic Church. We proclaim a whole Gospel and are convinced that reduced Christianity in any shape or form is alien to the mind of God, and cannot save men from their sins, or give them that newness of life which is essential to living for Christ and in Christ.

We also stand for an Alliance of all those who are fundamentally at one with us in our outlook, and stand on the Rock, Christ Jesus. We have always admitted differences of opinion on matters that are not of the essence of the Gospel, and therefore we have Episcopalians and Non-Episcopalians, State and Free Churchmen among our members. We wish to be as comprehensive as the Gospel of Christ permits us to be, and strive to win to Truth those who are not at one with us by methods of love and loyalty to our Master. Within our membership Truth and Love prevail. We care not whether men are of Paul, of Cephas, or of Apollos—so long as they are of Christ. That for us is the supreme test of brotherhood, and when such men faithfully preach the Gospel we rejoice with them in the triumphs of saving faith regardless of their denominational attachments. For the Alliance is not an Alliance of Churches, but an Alliance of Evangelical Christ-men and Christ-women who have tasted that the Lord is gracious, and acknowledge Him to be their Saviour and their all.

The Alliance has passed through many trying years and, like all other Christian organisations during recent years, it has had to face and overcome difficulties that have tested its loyalty to Truth and the Spirit of Love. For we live in an age when opinions change rapidly and thought assumes forms that are supposed to be in accord with the spirit of the age. We have never trimmed our sails to catch the winds that may blow from quarters where every supposed novelty in Theology is hailed as a Revelation from God. The

pages of EVANGELICAL CHRISTENDOM evidence the strenuous resistance we made to the New Theology and its perversions of the character of God and the nature of sin. We gave no truce to pantheism in its attractive forms, for we knew that it was, and is, the enemy of Christian Theism and its doctrine, or lack of doctrine, of Sin means the overthrowal of the Biblical conception of sin against God. We have met and opposed the many-formed attempts to read out of the Gospel story the miraculous element which we hold to be inextricably bound up with the revelation of God to man in Christ. We have opposed with all our might the efforts of men to tear the Bible to shreds and to mutilate its message in accordance with hypotheses that are man made and not founded upon a study of its message. As we look back we thank God for the fidelity of the Alliance to Fundamental Truth, and we record with gratitude to God that our Faith has not been weakened in the broad facts of Revealed Truth. We hold by them as we have ever held, in the spirit that inspired the founders of the Alliance.

We have tried to attack falsehood in all its forms without losing sight of the fact that it is our duty to win to Truth the men who hold erroneous views. For us, men and women are redeemed by Christ, and if we differ from them it is our privilege so to demonstrate their errors that they may not think of us as Christless in our neglect of their need of salvation and reversion to Truth —if they have lost their grip of it. There never was a time when the Members of the Council of the Alliance were in complete agreement on every ecclesiastical and theological view point. We differed from one another in the spirit of love and recognised the privilege and right of every man to hold his own conscientious opinions on these secondary matters. But fundamentally we have all been one in our devotion to Christ and His Deity, and to the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures. The Alliance was not founded and does not exist to excommunicate—it rejoices *to comprehend* all who are loyal to central Evangelical Truth. With this in view it is very easy for those who insist on the letter to kill the spirit, and by denunciation of individuals to drive from Christ those who may be just as true and loyal to Him as those of us who are most attached to traditional views in their most unyielding form. We are narrow in our attachment to *vital* truth and the Alliance has never comprehended those who reject what is vital in Christian belief. **We are broad in our desire to embrace within the Alliance those who love and follow the Lord Jesus Christ, accept His Deity and Atonement for the sins of men, seek the last word of truth in the teaching of Holy Scripture, and desire Fellowship in all its New Testament aspects.** We fight heresy, but wish to win the heretics to Christ. We maintain orthodoxy but place the spirit above the letter, and are above all else concerned with the salvation of souls and the proclamation of the Gospel message as Our Lord would have us teach it. Maintaining this position we have been misunderstood by some whom we should gladly have with us, and we have been denounced by others whose outlook and convictions make it impossible for them to be with us. We can do nothing against the Truth and we are made free by the Truth. The spirit of the Master in meeting perplexities is only to be obtained by humble dependence on His Will and by the study of His teaching. We strive to possess His Spirit and in this desire we go forward after our Centenary Celebrations and under the slogan "The New Advance," to do all we have undertaken and shall undertake for the spread of His Truth and for the demonstration to the world of the Unity of all who hold God's Truth and are led by God's Love.

We believe in the Holy Ghost, the Lord and Giver of life. Our Holy Faith is a great dynamic that should set men to work for the spread of the Kingdom of God by the conversion of men and women to the Lord Christ. There is always a danger for those who hold firmly by fundamental Truth to forget that all Christian Truth depends for its power on the living union of the believer with the Saviour. **Let us take heed lest our orthodoxy become dead and merely traditional.** We must outpray, outpreach and outwork those who have accepted wrong teaching, and let our light shine before men as children of Him who gave His Son to die for us and calls us brethren. We have no fear for the future of the Word of God or of the World's Evangelical Alliance. Both have been attacked and have lived down all assaults. Both will advance from victory to victory.

H.M.G.

Headquarters Notes

The New Advance. Since the last issue of EVANGELICAL CHRISTENDOM, 1947 has given place to 1948. We had confidently hoped the New Year would permit of the return to a bi-monthly issue of our magazine, but it proves otherwise. Paper restrictions, and costs of production, are two reasons for the disappointment. There is a third, the fact that in the limited space available to present in fuller detail the activities of the Alliance we are unable to set out all that is involved in the "New Advance" which received so splendid a send-off at the Centenary celebrations in October, 1946, and has so far proved a strain upon staff personnel, involving new appointments and concentration at times only relieved by overtime work. The work of the last three months has only been accomplished by team work and prayers (the General Secretary and Staff meet for this purpose every Monday morning at eleven)—but we thank God for all that has been accomplished, and we trust, and praise Him for all that is to come. Assured of the fellowship and prayers of all readers we can make still more real and successful the "New Advance."

1948. The year of our Lord 1948 must prove a critical one, not only in matters economic and political, but in the life and work of the Churches and religious interests generally. There is not a single Christian organisation which is not feeling the strain upon resources, and not merely in matters of finance, but in spiritual resources. Not that God is unable or unwilling to give to those who ask; the stringency is on the human side. Scarcity is a well understood term to-day, and in this country, at least, it is interpreted by austerity. We do not complain of this, but faith and hope, and the greatest of all, love, are necessary to-day for all, especially those carrying the burden of responsibility in organised spiritual activities. Everything is changing, the old order is giving place to a new, in which even the golden rule is not observed, and friendships of long standing are strained by new outlooks and influences which operate at the circumference rather than at a common centre. The acid test for fellowship is involved, and increasingly it becomes evident that Truth must be the arbiter of co-operation. Compromise leads nowhere, except to division. It is still true that "The greatest sin is separation from those in whom we acknowledge the Holy Spirit to be dwelling" but the days are here when it is essential to say "Here I stand, I can do no other," and, be it remembered, this is a decision which can be taken and maintained in grace, love and friendly fellowship.

Universal Week of Prayer, 1948. Gone are days when we could devote many pages of EVANGELICAL CHRISTENDOM to reports concerning the observance of the time-honoured Week of Prayer, from home and overseas centres. The reports are coming to hand daily, and we thank God for them, and for all the co-operation in the highest service of all they represent. Almost as we are writing one has reached us which we feel sure will be read by all with deep interest and thankfulness. It comes from India, and is the first to be received from a branch of the South India United Church, now, under God, *un fait accompli*. We reproduce the letter:

The South Indian United Christian Church
THENI
Madura District

To The General Secretary,
World's Evangelical Alliance,
Dear Brother in Christ,

Universal Week of Prayer, 1948

In response to the wishes of the World's Evangelical Alliance, I have great pleasure to inform you that we conducted special prayers for seven days beginning from the 4th and ending with the 11th January, 1948.

Let the name of our Lord Jesus Christ be praised, and His flock piously wait for His glorious Coming.

Your loving brother in Christ,
(signed) P. John Santhosham,
Secretary.

Readers will find on later pages a full report of the truly great meeting which opened the Week of Prayer in London. If the Royal Albert Hall had been available this could have been filled. We say *laus Deo* and faith may claim blessing for the Church of Christ as the "One Body," and indeed the whole world, from this truly oecumenical gathering.

The great meeting in Westminster Chapel was followed on four successive days of the Week of Prayer by united gatherings, arranged by invitation at the Headquarters of the British and Foreign Bible Society, the Church Missionary Society, the Methodist Missionary Society, and the London Missionary Society. These occasions were inspiring in every sense and it became evident as the Week progressed that the alteration of the hour of meeting to 5.30 p.m. was helping the attendances. Throughout there was a real sense of fellowship with the multitude out of every nation joining in the same prayers (and praises!) under the auspices of the World's Evangelical Alliance.

We heartily thank all, everywhere, who have

contributed self-denying co-operation to make the 1948 Week of Prayer, the 101st observance, a manifestation of Christian unity and fellowship "mighty through God to the pulling down of strongholds" whether within or without Christendom.

A "New Advance" of importance to Women. Our readers will be interested to know that on January 5th, in the Institute Hall of Westminster Chapel and prior to the great meeting described elsewhere, the Inaugural Meeting of a Women's Auxiliary of the World's Evangelical Alliance was held. We have long felt the need for such an Auxiliary and shall value highly the prayers of members and subscribers that we may be guided into the paths of His appointment.

The Objects of this Auxiliary are:

To unite the women of all the Evangelical Churches; to help each one to realise the "one-ness" that is theirs in Christ, and lead them into avenues of specific Evangelical enterprise; to promote a women's Fellowship of Prayer for the Kingdom of God at home and abroad; and to enable them more effectively to promote Evangelical ideals and ideas amongst their fellow women in church and country.

It is our aim during coming months to distribute copies of a very attractive booklet which has been prepared for the purpose of stimulating interest in the World's Evangelical Alliance through this newly-formed Auxiliary. Local organisations and representative secretaries are called for. We shall welcome any introductions that friends can pass to our Women's Auxiliary Secretary. Communications should be addressed to Miss Amy R. Adams, at 30, Bedford Place, London, W.C.1.

Evangelicals Reaffirm Plans for a Nation-wide Campaign. We have already remarked that 1948 must prove a critical year. The Lambeth Conference (it is eighteen years since it last met) to meet in London must prove a matter of deep concern to all attached to the Anglican Communion. It is to be followed by a meeting, in Holland, of the projected World Council of Churches. The attitude of the World's Evangelical Alliance to this proposal has been made clear in the recent statement by the Executive Council entitled "An Evangelical Charter" (price threepence, from Headquarters). Decisions may be taken at both these congresses which may have a determining influence on the future life and work of Evangelicals as a body. The World's Evangelical Alliance is in happy co-operation with everyone and everything which expresses the true meaning, active or passive, of the term Evangelical. Hence in its "New Advance," as heretofore and always, the Alliance in its many-sided activities, gives Evangelisation priority. To be Evangelical one must essentially be an Evangelist! This, anyway, is how the Alliance interprets the term. It has never been a party term with the Alliance, and to-day we move forward to new, and we hope nation-wide re-affirmation of the "things most surely believed among us" (cf. Luke 1, 1, 2). The time is ripe for such a re-affirmation, and for some time the Executive Council have had it under consideration. At a recent, most representative, gathering in London, the proposal to organise a nation-wide Re-affirmation under the auspices of the World's Evangelical Alliance was discussed, and it has since been decided to move forward. We ask the greatest gift which at present our readers can make—that of immediate and definite prayer to God that guidance may be given to all concerned, and the projected Re-affirmation, if it be God's mind and will, become a great rallying centre, on a nation-wide basis of all Evangelicals. We hope to have much more to report concerning details and the development of plans in our next issue. We shall need funds, special gifts, but at this time of writing the need is for *Prayer*, united Prayer, continuous Prayer—"that God in all things may be glorified."

Evangelism Behind Barbed Wires. The following note, which has appeared in several religious weeklies, will explain itself. Can any of our readers help?

"Writing from 30, Bedford Place, W.C.1, the General Secretary of the World's Evangelical Alliance refers to many reports which have been received concerning personal evangelism and Christian fellowship behind the barbed wires of Prisoner of War and concentration camps in Germany and elsewhere. A considerable number of British soldiers and airmen are able to report that they received their first experience of need of the living Christ and the Salvation which He offers behind the barbed wires. Some testify as to finding what they most needed under these hard circumstances and of obtaining a new vision for the future. Not a few of them have seen the purpose of their life to follow the missionary call to go into the unconquered lands.

"The General Secretary of the World's Evangelical Alliance desires to collect such remarkable testimonies of these Christian experiences in captivity, including letters from the field of soldiers who did not return. Such reports and testimonies—a selection of which may be passed on to a suitable publisher—if available, should be sent to the address above."

The Archdeacon of London. The Ven. E. N. Sharpe, Archdeacon of London, was entertained at luncheon by the World's Evangelical Alliance, of which he is a Vice-President, to

mark his retirement from the Archdeaconry and in recognition of his long and valuable services.

The Rev. H. R. Gough, Vicar of Islington, presided and among those who paid tributes to the services of Archdeacon Sharpe were the Dean of St. Paul's; Mr. H. Martyn Gooch, General Secretary of the Alliance; the Rev. H. T. Wigley, Secretary, Free Church Federal Council; the Rev. J. A. Jagoe, Chaplain-in-Chief, Royal Air Force; the Rev. J. Chalmers Lyon; Mr. Ivor Crouch, Treasurer of the British and Foreign Bible Society; and Mr. Frank Salisbury.

Archdeacon Sharpe was presented with an inscribed volume which contained the signatures of those present, and the following inscription:

To the Venerable E. N. Sharpe, M.A.,
Archdeacon of London.

A few of your friends assembled under the auspices of the

World's Evangelical Alliance

at the Connaught Rooms, on Tuesday, October 28th, have recorded in this volume their signatures, expressive of the desire of *all* that on your retirement from the Archdeaconry of London you may be given Grace and Peace from God our Father and Jesus Christ our Lord; we pray that the joy of the Lord may continue to be your strength.

The following letter from Archdeacon Sharpe will be read with interest:

My dear Gooch,

The beautiful book, which I am so delighted to possess, has just arrived, and I write at once to thank you for all your kindness to me yesterday at the very friendly gathering which you so very happily arranged.

I shall look back upon it as a delightful episode in my farewell to London and shall value more than I can tell you, this most kind and welcome gift. It is a beautiful treasure and I had no idea when you kindly presented it to me what it was. I shall value too the signatures of the friends present and the kind words from those unable to be with us.

With all kind wishes and best thanks,
I am,
Your grateful and sincere friend,
ERNEST N. SHARPE.

Tunbridge Wells.
October 29th, 1947.

The Late Viscount Caldecote, C.B.E., P.C.

Lord Caldecote (formerly Sir Thomas Inskip), of whom a photograph appears on this page, was honoured far beyond those who worked with him in Church and State. His whole life was devoted to the service of his Lord and Master, Jesus Christ, and the nation. We can only speak here of his attachment to the World's Evangelical Alliance, of which for many years he was a Vice-President. The writer knew him forty years ago, when he was always available to give counsel and advice in matters touching the general work of the

The late VISCOUNT CALDECOTE, C.B.E., P.C., LL.D., K.C., a Vice-President of the World's Evangelical Alliance

Alliance. He maintained this willing service throughout, and his whole life was gladly dominated by his attachment to the great evangelical truths on which the Alliance stands, and were the secret of his own Christian experience and faith. The Executive Council of the Alliance adopted by standing vote the following resolution after learning of his home-call:

"The Council received with deep regret the news of the passing of Lord Caldecote, who for nearly half a century had been warmly attached to the principles and work of the World's Evangelical Alliance, serving first as a member of its General Council and subsequently as a Vice-President.

"Lord Caldecote's eminence in legal associations, where he attained to the highest post in the Judicature, besides for some time being Lord Chancellor, was at all times and in all circumstances controlled by the deeply religious and evangelical instincts which enabled him to fulfil the Christian injunction, 'Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you.'

"The Council record with grateful thanks the many services rendered by Lord Caldecote to the work of the World's Evangelical Alliance, and in doing so wish to express to Lady Caldecote and members of the family their deep sympathy in the great loss which they have sustained."

The Universal Week of Prayer

Report of the Great London Meeting in Westminster Chapel on Monday, January 5th, 1948

We present to our readers a verbatim report (illustrated) of the truly great Meeting in Westminster Chapel, London, S.W. which marked the opening in our great Metropolis of the 101st observance of the Universal Week of Prayer. As we have remarked elsewhere it was a united meeting upon the arrangements of which both prayer and intensive organisation were necessary. It became evident that the subject of the meeting, its object and the announced Chairman and Speakers, would strain the seating capacity of even so large a building as Westminster Chapel. The meeting might have been held in the Royal Albert Hall had this been available. We can only express regret that evidently very many who disregarded the early announcements of free reserved-seat tickets failed in their later desire to attend a unique gathering. But the attendance was not the great thing. Throughout the meeting there was that feeling of spiritual content and intent present not only in the intercessory part of the programme, but in the speaking, and the singing of the four well-known hymns. The meeting took place on the eve of Epiphany, and it seemed as if there was indeed throughout the proceedings that desire for a fresh vision of the Glory of God identified with the Feast of the Epiphany. Psalm 46 followed the opening hymn, *Ye Servants of God your Master Proclaim*, being read by the General Secretary of the Alliance, Mr. H. Martyn Gooch. This was followed by prayers led by Dr. J. A. Jagoe, Chaplain-in-Chief R.A.F. Later in the proceedings Dr. R. F. V. Scott, Minister of St. Columba's Church of Scotland presented the following special Guided Intercession which he had prepared, and which, having regard to the universal importance of the subject and object of the great gathering, we reproduce in the hope that the prayers will be used at family worship and in the more public worship of God's House in parts far removed from London.

GUIDED INTERCESSIONS

Let us make our Confession

Merciful God, we humble ourselves in Thy presence, confessing our unworthiness and our sinfulness in Thy sight. We have broken Thy holy law. We have not sought first Thy Kingdom and righteousness. We have been anxious and troubled about many things, and have neglected the things that belong to our peace. We have not loved our neighbour as ourselves, nor done to others as we would that they should do to us.

Most gracious God, our Heavenly Father, who hast given Thy Son, Jesus Christ, to save Thy people from their sins; forgive us, we beseech Thee; cleanse us from all unrighteousness and renew a right spirit within us; through the grace of the same Jesus Christ, our Lord and Saviour. Amen.

THANKSGIVING

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. Thine is the Kingdom, O Lord, and Thou art exalted as Head above all. Therefore, our God, we thank Thee, and bless Thy glorious name.

We thank Thee for all temporal mercies, which Thou dost bestow on us from day to day; for the defence of Thy watchful providence, and for Thy faithfulness which never fails.

(Each Thanksgiving shall be followed by the response: "We thank Thee, O God, and praise Thy Name.")

In especial we thank Thee for the Alliance into which Thou hast brought us by Thy Grace, and for all its faith, its labours and its prayers for Thy Cause and Kingdom.

Above all we bless Thee for the riches of Thy grace, for Thine eternal covenant confirmed and sealed with the blood of Thy dear Son, and for the assurance Thou hast given us in Him of everlasting life.

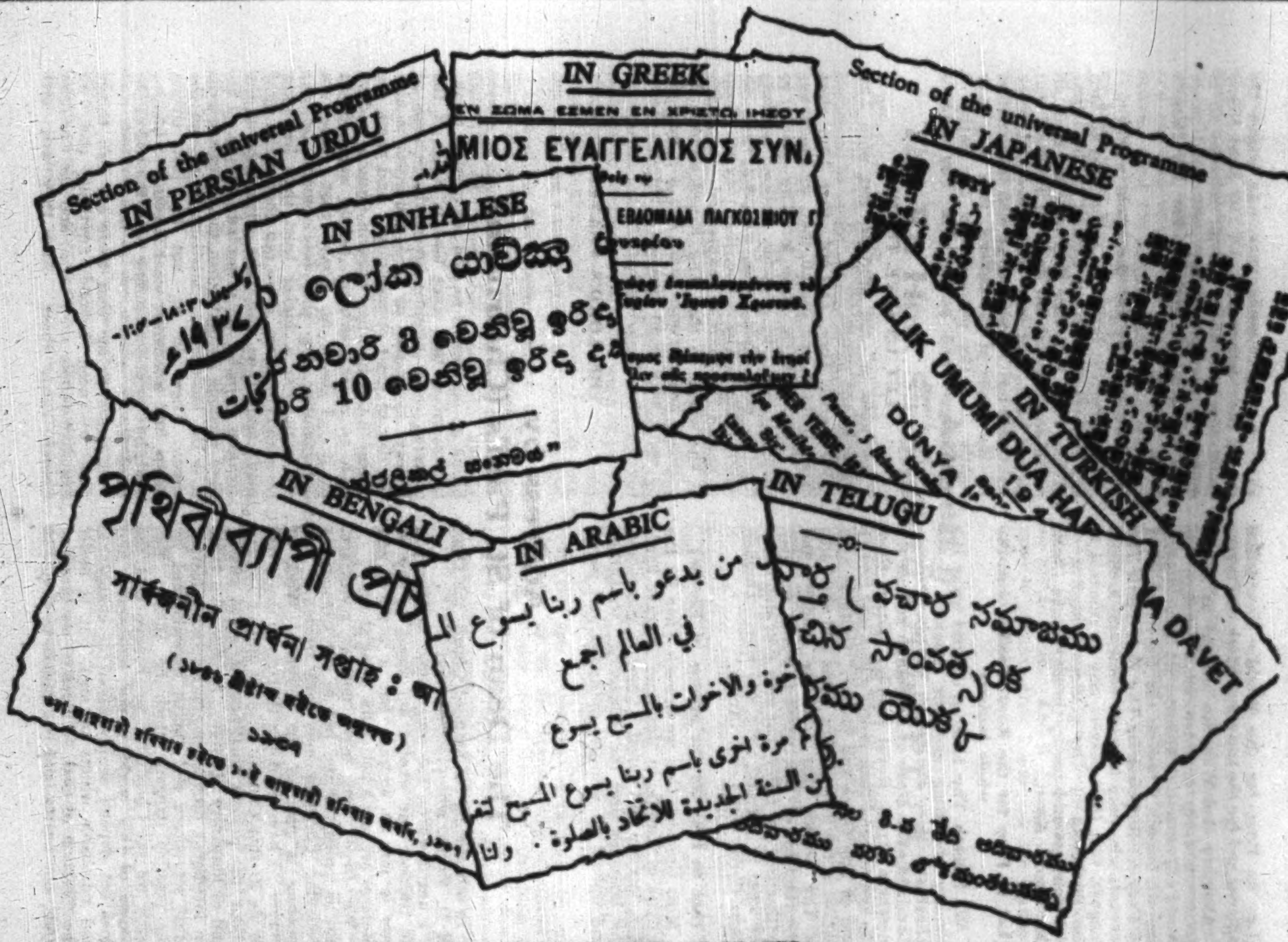
Fill us with love to Thee, Who hast so loved us; and enable us to yield ourselves a living sacrifice, holy and acceptable unto Thee, which is our reasonable service; through Jesus Christ Our Lord, to Whom with Thee and the Holy Ghost, we ascribe all glory, world without end. Amen.

PRAYER

(Let us Pray for the Christian Church)

We pray, O Lord, for the work of Thy Church throughout the World; that Thou wouldst unite in the unity of Thy Spirit all who love Thee in sincerity and truth; Give to it, we pray Thee, a holy zeal that in Thy power it may proclaim the glad tidings of a Crucified and Risen Saviour and be a means in Thy hands of helping to bring all men into the knowledge of that life which is life Eternal. And this we ask in Thy Name and for Thy sake. Amen.

(Each Petition shall be followed by the response: "We pray Thee to hear us, O God.")



UNIVERSAL WEEK OF PRAYER

Frontispiece of the Programme in use at the Westminster Chapel, London, Meeting on January 5th, illustrating some of the many foreign languages and dialects into which the topics for Prayer are annually translated and circulated

(Let us Pray for the World's Evangelical Alliance and for the Universal Week of Prayer)

Almighty God Who has brought us into a great fellowship of intercession through the World's Evangelical Alliance, let Thy blessing rest we beseech Thee on the Universal Week of Prayer. Empower by Thy Holy Spirit Thy servants who pray in many lands and in many tongues, that their prayers may be effectual to the furthering of Thy glorious Kingdom of righteousness and peace; through Jesus Christ Our Lord. Amen.

(Let us Pray for the Royal Family, and the whole Nation)

We beseech Thy blessing O Lord upon His Majesty the King and our Gracious Queen Elizabeth, Mary the Queen Mother, Princess Elizabeth, The Duke of Edinburgh and all the members of the Royal Family. Grant them the assurance of their people's love and loyalty and of Thy Grace and favour. Unite us as a nation in the love of Thy Name and the Faith of Thy Gospel, that amid the shadows and uncertainties of this passing world we may neither fear nor falter, but may ever stand firm for what is just and right and true. Through Jesus Christ Our Lord. Amen.

(Let us Pray for the peoples of Europe)

Most Gracious God we beseech Thee for the peoples of Europe in this time of grave hardship, anxiety and unrest. Comfort and relieve the homeless and the hungering; strengthen and uphold all who are oppressed and persecuted for righteousness sake, and hasten the day of their deliverance. Of Thy great Mercy cause wise counsels to prevail amongst all in authority, that prosperity, justice and peace may spring up and endure. For Thy Name's Sake. Amen.

(Let us Pray for the whole world)

Almighty God in Whose Fatherhood all men are brothers awaken the nations to the claims of Thy Holy Will that they may lay aside all wrath and clamour, all unlawful ambition and godless pride, and may seek peace and ensue it. Guide by Thy wisdom all who take counsel for the affairs of the nations, that they may rightly lead the peoples into the paths of righteousness and peace. For Thy Name's Sake. Amen.

LET US GIVE THANKS

Not unto us, not unto us, but unto Thy Name be the praise.

We praise Thee, O Lord, that Thou dost deign to bless and use all that, in the power of Thy Spirit, is done for Thy glory, so enabling men to become fellow workers together with Thee. Use, we pray Thee, all efforts made in Thy Name, that they may help to spread the spirit of prayer and intercession in the world, so that Thy Kingdom may be hastened amongst men, and Thy will be done on earth as it is in Heaven. Through Jesus Christ Our Lord. Amen.

THE LORD'S PRAYER

Address by The Dean of St. Paul's (Chairman)

In introducing Sir Stafford Cripps, the Dean of St. Paul's, who presided, said:

I am down on the programme to give you an address; but what I am about to say to you is not an address, but a preface; and prefaces are much better for being short.

We have come here, not as politicians, not as propagandists, but in our capacity as believing Christian men and women. This meeting is part of the Universal Week of Prayer. I have no doubt that every single one of us in this Church is often full of anxiety about the present condition of world affairs, and of humanity at large. Anyone who takes an intelligent interest in contemporary history must sometimes feel almost overwhelmed by the possible dangers which lie ahead. But since we are Christians, we believe that the course of this world is not haphazard, and does not depend simply upon the changeable and unreliable whims of men, but is under the direction of God. Therefore we turn our souls, our hearts, and our minds to God. In lifting up our minds to God we need, I think, to remember, that since God is Ruler of the universe, and presides over the course of history, every day of need and crisis is also the day of great opportunity. And there are opportunities for the Christian Church to-day, such as never, perhaps, before were offered to it. I have no doubt that there are opportunities for the development of our civilisation on a higher level than has ever been known before, if we can choose the right road, and if we can take advantage of the occasion which is presented to us. St. Paul reminds us that when the times are evil, it is the business of Christians to redeem the time. They do so, not by just sitting down, and wondering what is going to happen next, but by understanding what the will of the Lord is.

It seems to me that there are two things that we need beyond anything else; we Christian people need them; and the Christian Church needs them. And they are, first

knowledge, an understanding of what the will of the Lord is. We need to clear our minds, and we shall do that by lifting our minds up to God; and also by exercising them, not one without the other; lifting them up to God; and in that very action making them more active. And the second thing that we need is power. We need more power to fulfil what we know to be the will of God, and to convey, with a persuasive force, the Gospel of Christ to an indifferent world.

There is one part of the will of God which we do know already; and that is, that in this crisis in the world's history, it is plainly the will of God that Christians should be more united than they have been in the past; that they should work together and pray together. Surely, we may praise God as we look around this gathering that this impulse towards united worship and united work is becoming stronger day by day. We may feel the Spirit of God, surely, at work in this.

These are some of the reflections which occur to me as a preface to the addresses to which we are to listen. And it is with the greatest possible pleasure that I now ask Sir Stafford Cripps to address us.

Address by
The Rt. Hon. Sir Stafford Cripps, P.C., K.C.

Wherever we look to-day, whether we are concerned with the political, social, economic, industrial or moral spheres of human development we find ourselves up against difficulties and obstacles which appear almost too great to be overcome. As individuals we must feel our own insufficiency to deal with matters so complex and so wide, and with that feeling there comes a sense of frustration and discouragement. What is it that we are out after? What go we out for to seek? Do we know, are we clear in our minds about our objective and purpose in life? In one of the documents put out by the World's Evangelical Alliance in connection with this week of prayer there is a challenge—Are you really concerned that Christianity should survive? Let us turn our minds for a few moments to that challenge.

Most of us have been brought up in the traditions of Christian homes. Christianity has been a background to our lives, it is a comfortable and respectable backcloth against which we enact our parts. We turn our eyes to it from time to time and we have the feeling—when we think about it—that it is something important to us personally. In the uncertainty of human life we encourage ourselves to believe that there is some better and happier life hereafter towards which we are striving and that it is wise to pay some attention to the things of the spirit lest we jeopardise our life hereafter. From that personal point of view I think that most of us would regard Christianity as something which we should like to see survive; without it we should feel even more lost in the mazes of this world's activities.

But that is not all—we are not only individuals, we are also active citizens of our own country and of the world. Whether we like it or not our daily thoughts and actions influence and are influenced by our fellow members of the human races. We cannot live unto ourselves alone, we are inexplicably caught up in the web of world affairs and we have responsibilities to others which will also inevitably affect our own happiness and future. Willy nilly we must identify ourselves with others and cannot remain intent only upon our personal salvation, for that salvation must come to us not merely through the channels of our personal association with God but also through our innumerable contacts with other human beings. We must not only love God but we must love one another as well.

Are we then concerned that Christianity should survive in this wider field of our human relationships? Do we regard Christianity as a moral and religious force which is vital to our whole life here on earth.

If we are Christians there can be no argument as to the applicability of Christ's teaching to our every day life. Nothing is clearer in the records that have come down to us of that teaching than that it was aimed at providing us with a way of life on earth which would regulate our relationships with our fellow human beings so that we might play our part in bringing about the Kingdom of God on earth. We were never intended by Christ to have two different standards of conduct. The one, a lower standard fit for our human contacts on earth, the other, a higher standard, regulating our approach to God and appropriate to a heavenly life hereafter. There is only one Christian standard of love which is equally applicable on every day of the week and to our associations alike with God and man. Whether we are at home with our families, in the factory, office or workshop, in the streets, shops and buses, or in church or chapel on a Sunday our Christian standards should be precisely the same. That is Christ's teaching, which is for us not merely a code of morals or ethics but the everlasting truth of the divine word.

We must therefore be concerned, and most deeply concerned, that Christianity as the way

of life in all its many-sided aspects should survive. And we shall be the more concerned because in these recent times there has been a falling-off in the strength of our determination to live Christ.

Great wars are evil things in themselves, they bring widespread suffering and destruction, but their effect upon the human race is even worse because of their brutalising influence. They sap the whole moral fibre of mankind and encourage all those passions and hatreds which are the very antithesis of the love, humility and forbearance, upon which is based our Christian faith.

If we combine the after effect of two world wars with the growing materialism that arises from man's conquest of the forces of nature and his absorption in his own capacity to create more and more material things, we arrive at a state, which we are experiencing to-day, when men pay less and less attention to the spiritual side of our earthly life. By over concentration upon the less important side—the material side of our lives—we find ourselves more and more neglecting the Christian side. Pride in our own human accomplishments swells up and displaces the humility which Christ taught us by His example to be an essential characteristic of the Christian life.

The material side is not unimportant; it is true that man does not live by bread alone but it is equally true that man needs bread that he may live. In the prayer taught us by our Lord we ask that God may give us this day our daily bread as well as that His Kingdom may come. There is thus a duality in our lives. Both parts are of importance and must be kept in proper balance. It is not by neglecting the material things that we shall succeed in living Christian lives, but rather by regulating our relationships in material matters according to the principles which Christ laid down for us.

And how obvious it is to-day that we are not applying Christ's teaching to our everyday lives. Christianity is failing in its power and may even fail to survive because we as Christians are not ourselves applying our Christian faith in our human relationships. Whether it be the petty pilfering of the railway thief, or the selfish disregard of public interest shown by the black marketeer and his customers, or the widespread concentration on our own interests to the neglect of others, all these are but symptoms of our lack of application of our Christian beliefs. More and more there is a tendency to concentrate upon our own material advancement or that of our country despite the effect that such an attitude may have on others.

Rear-Admiral Byrd speaking in America last November used these striking words:—

"The greater the destructive force that man in his materialism creates the more he is working on the side of tyranny and against freedom and His God."

We have surely to-day—many of us at least—a wrong sense of values. We have forgotten the true import of Christ's teaching and we have allowed ourselves to become so entangled in the almost universal material competition that we have thrown overboard the Christian standards which are the bases of our religion.

If we are to arrest this decline in Christian morality we need to rededicate ourselves to our Lord and Master by prayer and by action.

Democracy, as we understand it, is the most Christian way of Government because it and it alone can preserve the spiritual freedom of the individual. It is of the essence of Christianity that every individual should be treated as a child of God, as something more, much more, than a mere machine or cog in the machine of State. And yet to-day we are in danger of seeing democracy die out in the world because we fail to give it that soul without which it cannot survive. The soul of democracy is Christianity. Judged by merely material standards democracy may be held to be less efficient than totalitarian regimes, but judged by higher standards it is incalculably superior because it alone has regard for the spiritual freedom of the individual.

If we are to rely solely upon material considerations then we shall find that democracy will be superseded by totalitarian methods. Democracy can only work upon the basis of the self-discipline of its citizens; it must rely upon them for a voluntary observance of their obligations to others, that is upon their fundamentally Christian outlook.

That is one of the most important reasons why the survival of Christianity is of such vital importance to us and to the whole world to-day.

How then are we to bring about this survival? By prayer and by action.

We have not of ourselves the strength or courage to live Christian lives. To follow Christ is not easy—He never pretended it would be easy. He constantly warned His disciples that His way was beset by suffering and difficulties of all kinds, but He also pointed out the happiness that would come from a clear conscience and a sense of service given to others.

We must then if our efforts are to be sustained and successful constantly refresh ourselves by communion with God who is the source of all our strength. That is the object of prayer, that we derive from Him the courage and inspiration to lead Christian lives. Through prayer we reach up to the climate of heaven and so bring into our earthly lives something of that divine love which there flourishes. "Trailing clouds of glory do we

come from God who is our home." It is in the quiet and peace of prayer, when all the clamour of our daily material problems is stilled, that we create in ourselves the spiritual vigour without which our Christianity must decline and fade away. It is the eternal spring at which we refresh our soul.

But prayer is only the prelude to Christian action. Refreshed and reinvigorated by prayer we must do the things which we know that Christ demands of us—not the easy things only but the hard and difficult things which may lead others to misunderstand us, to jibe at us and even to persecute us.

We have been warned by Christ to beware when all men think well of us. It is not easy popularity that we should seek but the way of Christian duty. There is I believe only one real test of how we should act. We should do that which our conscience, refreshed by communion with God, instructs us is right. If our conscience is satisfied we need not fear the criticism of others.

Prayer and action should be indissolubly blended in our lives. The one is the essential counterpart to the other. We cannot pray genuinely and honestly unless we intend to follow up our prayer by action, and we cannot act unless we have refreshed and strengthened ourselves by prayer.

We are often inclined to repeat prayers with very little intention to play our part in carrying them into effect. Our repetition becomes not unlike the turning of the prayer wheel. When we say, for instance, "Thy will be done on earth as it is in heaven," do we realise that we are asking for strength to do His will ourselves? We are not expecting God perpetually to perform miracles over our heads, we are asking Him to allow us to become the vehicles by which His will is done on earth. And so with the thousand other requests that we are constantly making in our prayers, let us be quite clear on this point for otherwise our prayers are worse than useless. God works in a mysterious way, His wonders to perform, but He works through natural and human agencies. He does not Himself directly interfere with our free will, because He regards us as brothers with Christ and so as His children. He helps and encourages us just as we should help and encourage our own children. He works through us so that we are full partners with Him and with Christ in His plan that the Kingdom of God should come to earth. When we pray to Him, therefore, it is as co-actors with Him and not as suppliants asking or expecting Him to take action apart from us. That is why prayer must be fulfilled in action, and why action must be preceded by prayer.

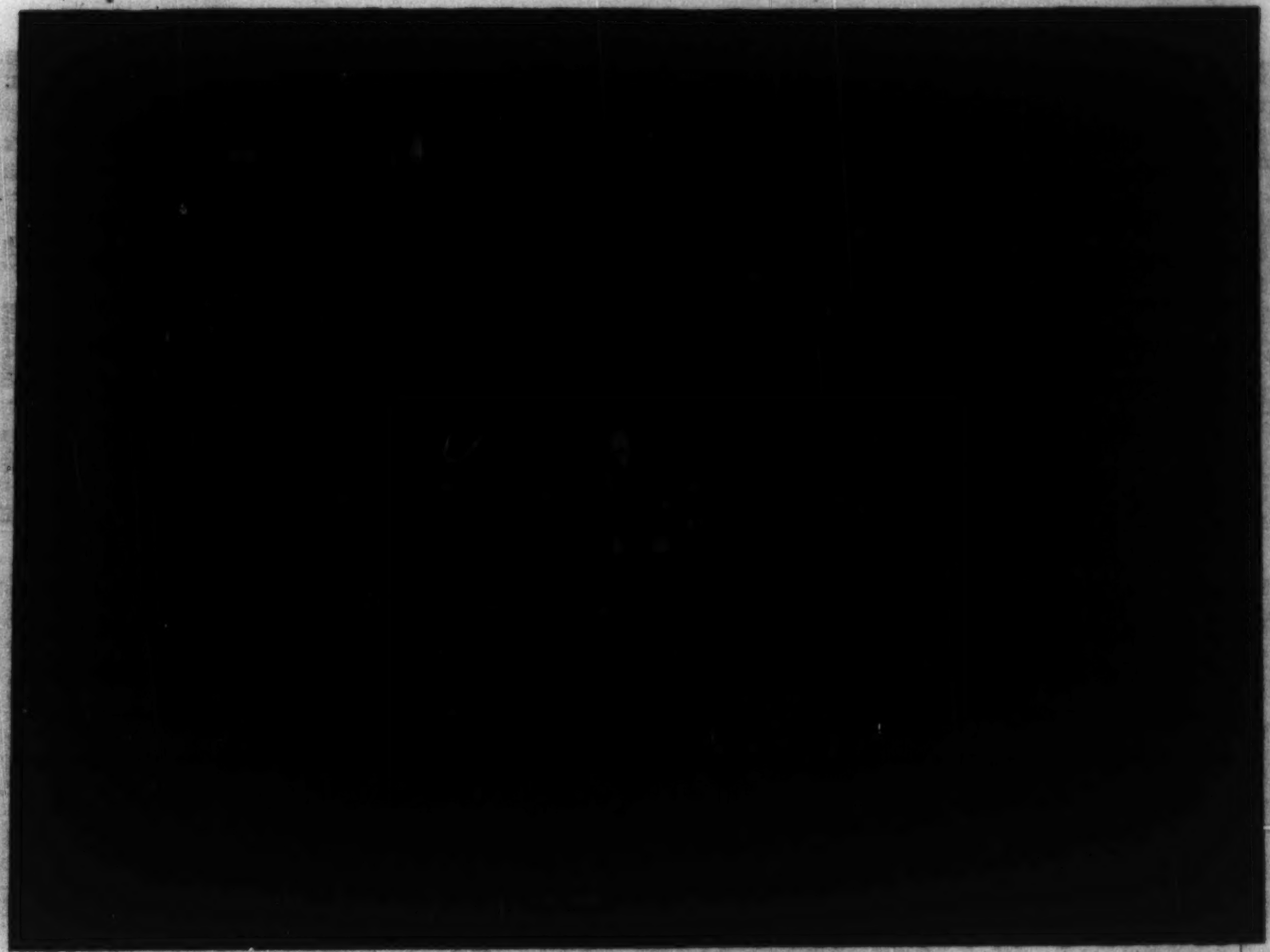
Let me put this through to you in the words of John Ruskin:—

"Everybody in this room has been taught to pray, 'Thy Kingdom come.' Now if we hear a man swear in the streets, we think it very wrong and say he 'takes God's name in vain.' But there's a twenty-times worse way of taking His name in vain than that. It is to ask God for what we do not want. He doesn't like that sort of prayer. If you don't want a thing, don't ask for it. If you do not wish for His Kingdom, don't pray for it. But, if you do, you must do more than pray for it; you must work for it."

Life would indeed be gloomy and purposeless if we were to think that the be-all and end-all of our existence was to accumulate possessions and then to die leaving them behind us for others to enjoy. It is our Christian beliefs which make our life worth while but only if we have absolute faith in them. They are either all or nothing. If we cling to them as the divine truth they must rule and dominate our whole lives. If we have no faith in them, they are but a snare and a delusion.

Faith without works amounts to a denial of faith. Prayer without action is an insult to God.

Let us then pray with a full sense of the duties and responsibilities that our communion with God places upon us, then indeed shall we have the strength and courage so to act in our everyday lives that Christianity will not only survive but flourish. And the poor and suffering world will find fresh hope in the universal love of God which passeth all understanding, and by its bright light we shall find a way through all our difficulties almost impenetrable though now they may seem. The one hope for the world is that we and all His followers should regulate our daily actions in accordance with Christ's teaching. We are engaged in a deep ideological struggle between our Christian faith and all that has grown up with it over the last 2,000 years by way of culture and social development, the faith for which Christ was Crucified that we might live and live more abundantly and the materialistic conception of human progress which denies the existence of man's soul and spirit, and regards him as a mere piece of mechanism to be ordered and dragooned according to the demands of the overriding economic interest of the State. Unless by prayer and action we can cultivate and strengthen our faith and make it the living rule of our way of life here on earth we shall fail ourselves and we shall give the lie to Christ's suffering and the Cross. Only through the application of His teaching can we preserve the spiritual freedom and the happiness of mankind. The call to serve Him and our fellowmen is as insistent now as it was when He sent forth His disciples so many centuries ago. We must accept that call to action or abandon our faith. I pray God that



UNIVERSAL WEEK OF PRAYER

The Platform at Westminster Chapel on January 5th

Left to right: Dr. J. A. Jagoe, Sir Stafford Cripps, the Dean of St. Paul's (Chairman), Dr. Martyn Lloyd-Jones (speaking), Mr. H. Martyn Gooch, Dr. R. F. V. Scott

[Among others on platform are the Rt. Hon. W. J. Jordan, P.C., High Commissioner for New Zealand, and Admiral of the Fleet, Lord Tovey, G.C.B., D.S.O.]

we may all be given the strength and courage which He alone can give us to work with the joy of His Love in our hearts for the salvation of our fellow-men and for the coming of His Kingdom here on earth.

We know the paths wherein our feet should press
Across our hearts are written Thy decrees
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel
Grant us the strength to labour as we know
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not—Knowledge Thou has lent
But, Lord, the will—there lies our bitter need
Give us to build above the deep intent
Deed—The Deed.

Address by

The Rev. Dr. D. Martyn Lloyd-Jones

Minister of Westminster Chapel, London, S.W.

I preface my remarks this evening by extending to all who are present, as the minister of this Church, a very hearty welcome. We are very glad indeed that this notable and distinguished gathering is taking place within these walls. Normally I find myself Sunday by Sunday feeling isolated and somewhat lonely in this rostrum; but I am happy on this occasion to have with me so many companions, and that we find ourselves in such an excellent Christian atmosphere.

I have accepted the invitation to speak at this meeting tonight, because I share the concern and the anxiety of others about the whole present situation. But I am confronted, at the same time, by the peculiar nature of this gathering and the subject with which we are concerned. One of the difficulties which always presents itself to my mind is that of trying to define accurately the precise relationship between the Church and the State; or between Christian people and their citizenship in an earthly kingdom. That difficulty becomes, I think, most acute when we consider the position in the light of the Call to Prayer. For we are then immediately confronted by what, at any rate for me, are certain obvious errors and dangers. The danger at any time of crisis, whether it be during a war, or in a period following a war, is that of regarding prayer as being something which we can invoke to aid us when we are in some desperate need of help. We had our so-called National Days of Prayer during the war; and there are those who feel that the nation should be called to a Day of Prayer in the same way at the present time to help us to confront our grievous problems and difficulties. And there, it seems to me, is something which, if it is true of us, nullifies our prayers, and our hope of blessing from God. I mean by that, that there should be only one primary, fundamental reason for approaching God—that is in order to worship Him. We are to pray to God because God is God, not simply because we believe that He can help, and aid, and assist us. To go to God in the first instance for any personal, mercenary reason is, I believe, very near to being an insult to God, and almost blasphemy. We are to call men to turn to God because He is God, because He is the Sovereign Lord of the universe, because not to worship God is an act of arrogance and disobedience, and is of the very essence of sin. Thus I feel that we have to remind ourselves that we must never approach this whole matter of prayer solely with the hope of deriving for ourselves some personal benefits. Indeed, it is important at a time like this that we should all be clear in our minds that we are not meant to live the Christian life primarily for the sake of the benefits which may accrue, but because the Christian life is the true life, the life to which God has called us in and through His Son our Lord Jesus Christ.

This, in turn, makes me feel that a word is necessary about the exact function and purpose of the Church. The Church is not a department of State, which the State can call to her aid when she gets into difficulties. The Church is not merely the State in her religious aspect which can be called upon to enforce certain appeals which the State herself has already made. The Church is not to be regarded as a kind of court chaplain who will add a certain dignity on certain occasions by offering prayer when the State happens to be passing through a difficult period. We must recapture the idea that the Church is the mouthpiece of God. It is through her that God has deigned to speak to men, and still speaks, through the power of the Holy Spirit which He gives.

Well, if that is the right conception of the Church there is a question that we must be prepared to answer. What is the call to those who constitute the Church at the present time? What is the special and peculiar contribution of those of us who are Christians, who are members of the Body of Christ, the Church,

in these difficult and exacting days through which we are passing?

Now I think there are a number of divergent opinions with regard to this question as to what the Church should do. There are those who think that the one function of the Church is to offer prayers for the country, and for the situation in which we find ourselves. They think that is the one supreme task of the Church, and that Sunday by Sunday prayers are to be offered in the Churches for the prosperity and success of the country, asking God for His benediction upon the life of the nation. Then there are those who seem to think that the main function of the Church, especially at a time like this, should be to address appeals to people to apply Christian teaching to their daily lives; that, for instance, the Church should call upon people to work harder, to point out to them that our economic problems are partly due to the fact that people are not working as they should do. That, according to them, is to be the function of the Church. Others seem to think that the main task of the Church is to express opinions on social, economic and international affairs; that the Church should be spending her time in giving instruction to our distinguished statesmen, and showing them in detail how these present problems may be solved, and how our present suffering may be mitigated. That view does prevail, that the main business of the Church is to preach and to teach some kind of social application of the Gospel. Very often those who hold these views would identify the Church with a certain political party! There are, again, large numbers who seem to think that the main function of the Church is to maintain the *status quo;* that the Christian Church in this country is our one bulwark against the extreme form of political socialism sometimes described as Communism. Indeed, I rather gather the impression that there are those who actually believe that one of the main functions of the Church should be to pray that, somehow or other, the decisions and proposals, even of the present Chancellor of the Exchequer, might be frustrated!

I have not time now to analyse these varied views concerning the task of the Church, and, therefore, I shall have to speak in a somewhat dogmatic manner. I would suggest that the one answer to all these suggestions is a firm and resolute NO; and that the Church to-day, as at all times, is called upon to do something which she alone can do. The Christian Church is, surely, the specialist on the spiritual side of life. You remember what our blessed Lord said to a certain man who wanted first to bury his father before following Him. "Let the dead bury their dead; but go thou and preach the Kingdom of God." There are those who are experts in economic and social and international affairs, and who are quite capable of dealing with them. The Church is the specialist on the spiritual side of life; and I believe that we, as Christians, are called upon to exercise that expert specialised knowledge, and to bring it to bear upon the situation in which we find ourselves.

What does that mean exactly translated into action and into practice? It means two main things. The first thing we have to do as we face the present situation, is to examine it carefully, and to arrive at an exact diagnosis. There is always the danger in times of trouble to rush precipitately into action. I believe if you were to consult the members of the medical profession they would tell you that before you begin to treat a disease you must diagnose it. It is a most dangerous thing for the life of the patient to indulge in medical treatment before you have established an exact diagnosis. And that is the thing on which we have to concentrate at the present time. We cannot pray intelligently unless we are aware of the exact nature of the condition by which we are confronted. And here, I imagine, there would be no disagreement amongst us in saying that the essence of our modern problem is an almost complete loss of the sense of the spiritual and the eternal. The difficulty is not just that men are disobedient to God; but that they are godless. God is not in their thoughts, or in their lives. The present problem is not that of immorality; it is the problem of non-morality or a-morality. The very foundations of our spiritual life seem to have gone. Things which were commonly accepted fifty to sixty years ago, are not even thought of to-day. What is it that has brought us to this present pass? Why is it that the Christian Church does not count as she once did in the life of this nation? Why is it that the Christian outlook is no longer in control? What has brought us to this present state from that which obtained during the end of the last century? Here, if we are to be perfectly frank and honest, we have to admit that the fault lies within the Church itself. As I understand the message of the Bible the world outside the Church never varies; the world is always sinful, always antagonistic to God and His holy will. It takes different forms in different ages, but it is always sin. There is never any variation in the world in that fundamental sense. If, then, there is a change in the spiritual condition, the change must of necessity be in the Church. What then has happened within the Church that has brought her to her present parlous condition, her pitiable condition? There are two main answers. The first is the loss of the authority of this Book which we call the Bible. The main element in the spiritual decline that has taken place in the life of the nation is that the Church has lost her authority

by substituting philosophy for revelation. It is a process with which we are all familiar. We are reaping the results of the teaching of those who have gone before us. During the past century all the emphasis has been on what man thinks about man, and about life, and about history, and about God. Man has become the supreme authority; and the revelation of God contained in this Book has been relegated to the background. I believe that is the first cause.

There was also, secondly, the fatal belief that reigned for so long, in the inevitability of human progress and coupled with it the belief in the power of political enactments to produce a perfect society and decent men and women. There, I think, have been the two fatal errors, and the cause of our trouble. We have lost the authority of this Book in the life of the Church and nation. We have turned our enthusiasm and zeal in the direction of things which can be achieved by the deliberations and decisions of men only.

If this is a right diagnosis of the position, what are we going to do about it? I think it follows, of necessity, that the first thing we have to do is to repent. Now I am speaking to Christian people. I am not saying that we must call upon the world to repent primarily; you and I must repent. If she has failed in her presentation of the truth, the Church must repent; she must acknowledge her departure from the truth. She must acknowledge that, to a large extent, she has become apostate; she must confess and admit it. Then the Church must return to the true doctrines that have always been preached by the Church when she has counted as a power in this land. What are these doctrines? Let me mention some of them. The doctrine which emphasizes the fact that man is fallen. It is a sheer waste of energy to try to induce an unregenerate man to apply the Christian ethics to his life. Such a man, as he is by nature, simply cannot live the Christian life. A man if he would live the Christian life must

UNIVERSAL WEEK OF PRAYER

The Westminster Chapel, London, Meeting

Left to right : Dr. Martyn Lloyd-Jones, Dr. J. A. Jagoe, Sir Stafford Cripps, the Dean of St. Paul's, Mr. H. Martyn Goosh, Dr. R. F. V. Scott

become a Christian, he must be born again; he must be regenerated. The Church must preach that doctrine that man has fallen as a result of sin; that man is depraved; that man is under the wrath of God; that he is at enmity with God. And the Church must go on to proclaim that nothing can reconcile such a man to God save the sacrificial death of the Son of God upon the Cross, and the glorious Resurrection, and the power of the Holy Spirit which He offers to those who believe in Him. I say that we must return to these doctrines and concentrate upon them, and continue to preach them, looking to the power of the Holy Spirit to enable us to do so.

The next thing is obviously that which has been put so plainly and so lucidly by Sir Stafford Cripps—Christian living and witness. Is it not a tragedy that as Christians we are so like those who do not claim to be Christians? It is almost impossible to differentiate between us; and to recognise those who are Christians. Oh, that we knew something of the spirit which animated our Puritan fathers, that spirit of the early Quakers, who so longed that there should be a differentiation between them and the world that they even dressed differently and who, far from being ashamed of their Christian testimony, glorified and boasted in it. We, surely, at a time like this need to recapture the spirit of Cromwell and his contemporaries; the spirit that led to the self-denying ordinance. We must witness to our faith in the whole of our living.

And lastly, and, in many ways, most important of all, we must pray without ceasing for a spiritual revival. Surely the situation which confronts us to-day is such that mere exhortation is not sufficient. We must continue to preach; we must continue to live the Christian life. But if we are to make any real impact upon the masses of unbelieving people who are around about us, there is only one way, and that is by a mighty religious awakening and spiritual revival. We look back upon the history of our country, and we are agreed beyond all dispute that the most golden years in our history have been those which have followed religious awakening. The Cromwellian period, during which was laid the foundation of the greatness of this country, can only be explained by its faith in God, and its mighty spiritual background. And then think of the period following the mighty Evangelical revival of the eighteenth century. Surely this is the need of the hour, that we should know again this outpouring of the Spirit of God, that He might descend upon us, transforming our lives, and enabling us to speak with holy boldness as the apostles did of old, calling the people to repentance, and to belief in our Lord Jesus Christ. And as the number of individual Christians increases so our society will become more Christian, and many of our present grievous troubles and problems will find their solution. Christian people, let us devote ourselves unceasingly to prayer for revival and for a spiritual re-awakening.

A Famous Portrait Painter's call to Christian Fellowship*

Mr. Frank O. Salisbury, C.V.O., LL.D., R.P., R.I.

*On January 20th Mr. Frank O. Salisbury, through the World's Evangelical Alliance, invited a representative gathering of Clergy, Free Church Ministers, and Laymen to Lunch-eon. We give Mr. Salisbury's speech of welcome, and the speeches which followed.

It is a very great pleasure to welcome you here to-day. We know that we have the same ideals, that bond of spiritual unity and that faith for everyday life. Perhaps you cannot quite imagine why the artist should leave his studio and come here. When I had my first studio a great friend of my father came to see me, and I remember so well that he stood saying goodbye and said "you are going in for art, and art is no good in these days unless it is in touch with humanity. Keep in touch with humanity." And it is remarkable how my work of portrait-painting has brought me into touch with humanity and I have discovered that you cannot paint a portrait without getting at the spirit and heart of your subject. And in these conversations I have discovered that we are fundamentally alike in our views and opinions. A curious part of our human nature is that on the small points of disagreement we are prepared to fight: such is the littleness of humin nature when we have not entered into the Spirit of the Creator. All of us have come into touch with men of various faiths and religions: Quakers, Catholics, Jews, Anglicans and men of no faith at all. But I think as you have studied human nature you have come to the same conclusion as I have—that all those men who have made a success of life and have served their day and generation, have had in their hearts the secret of their success, and that is a spiritual ideal. Some

years ago, on a visit to America, I was asked to paint the President of the Protestant Churches of America, Dr. Parkes Cadman, and those of you who used to read Cadman's "Daily Counsel" in the *New York Tribune* will know what a wide and wise outlook he had, and what a sympathetic relationship with men of all points of view. Those of us who have been to America, and studied America, know that they are more advanced in Evangelical Alliance than we are here. When I was over this time I went to the Protestant Episcopal Church and on that Sunday morning there were 900 policemen there for Communion; men of different faiths and different churches. There was no restriction. And then another remarkable thing: Mr. Lamont gave £125,000 to our great church at Canterbury. When I was in America this time I found that he was a Methodist!

To come back to Dr. Cadman. I came across a recent letter, one of his last letters before he passed on, and this is what he said: "I came away from provincialism where I had been in a doubt, and I found my way to a vast Cathedral where the fragrant winds of heaven blow. Religion is like that: some beauty is to be found everywhere." At his passing he had what would seem a very remarkable spiritual coincidence. He had to go to Pittsburg to preach special sermons, and after the morning service he was taken ill and the doctor said he must not take the evening service. He said he could not disappoint the people, and he took the service, but at the end he collapsed. The only hospital available was a Roman Catholic hospital: the only doctor was a Jew, and these dear people struggled for his life. But the end was inevitable and a Mother Superior held a crucifix over him as he passed, the Jewish doctor held his hand, and the Protestant minister prayed over him. "Neither principalities nor powers can separate us from the Love of God."

We are living in very difficult days. Wickedness seems prevalent in high places and we have to face up to it. During my summer holidays I visited, with my brother-in-law, one of the most beautiful churches in the country—a wonderful specimen of art and religious devotion, built by the energy and consecration of our forefathers, and sanctified by their prayers. I enjoyed the church, where the stained glass is more beautiful than the famous glass of Fairford and must have been done by the same artist. Later I went out into the village, and there was an old yokel standing by the bridge over the river, and I was talking to him about his lovely church. He said: "My wife was there last Sunday evening, and there was only one other woman present." "How is that?" I asked. He told me the church is nearly empty: the Vicar is an Anglo-Catholic. Just by the bridge there was a Nonconformist chapel, an ugly building, but it was full twice every Sunday! The Vicar said anyone who went into the chapel was on the road to hell. I said: "You go and tell the Vicar he is in hell now!" Contrast: wounded soldier in No-Man's-Land. Padre went to help him. Soldier looked into Padre's face and said, "But I am not of your religion." "No," replied the Padre, "but you belong to my God."

I have said that my work brings me into touch with men of all grades of life. In our conversations, discussing various things, we realised the seriousness of the problems that now confront us here and all over the world. The material crises lead us to the moral lessons. The economic breakdown walks like a ghost casting a shadow upon us all. The staggering of Sunday, the cinemas on Sunday—what a degrading influence they have! Facing all these problems we feel overwhelmed. But if we will turn to God and listen to Him these evils will pass away. The only way for us, as a country, and the world as a whole is for all the churches to unite in a great army, made of strong battalions marching forward determined to overcome evil with good, helping to hasten that great day when His Kingdom shall come and His Will be done on earth as it is in heaven. I am convinced that Christ would never have taught us to pray that prayer unless He knew it could be answered, and would be answered. Therefore it is for us all to work together in unity with this great thing in view—to hasten that Great Day.

THE BISHOP OF FULHAM

I have a great propinquity to the World's Evangelical Alliance because my jurisdiction and theirs coincides so nearly that I think we ought to work together much more than we do. Although I am called the Bishop of Fulham my jurisdiction is North and Central Europe. It works more or less in the same countries as those in which the World's Evangelical Alliance works: from Biarritz to Moscow.

One of the chief casualties of the war in Europe is that the churches are devastated. We know churches, and chapels, and Christians. They do not always come together, but they should. We know them all. We are in a different state there. We have no men, nor churches, nor chapels. The ruins are there, but the things themselves are not. We have to get some money. You are tied hand and foot without it. Biarritz was a very wealthy suburb. Now it is a very poor slum suburb. The one thing the poor had was the church. We want a church to hold 250 people, but cannot get the money. People there cannot spend much. We cannot get what we need from England—from anywhere. It is disheartening if you se-

your church gone and the congregation gone and the people there terribly poor. So it goes on from Biarritz to Moscow. I want you to try and remember that when you pray for, and when you pray with, the World's Evangelical Alliance, you have within your borders this vast diocese. Remember the chapels that have no chaplains, the chaplains that have no chapels, and the appalling state of poverty, and when you hear this you may lend a hand.

DR. S. M. BERRY

As far as I can discover, the purpose of this excellent Luncheon, and for calling us together, is for Christian fellowship and therefore in the greatest cause in the world.

We are called together to-day under the auspices of the World's Evangelical Alliance and we have the whole situation of the world in mind and on our hearts. So difficult, in face of such appalling need, to carry it on your heart. It is impossible for anybody to exaggerate the situation in the world to-day: the need made all the more tragic because one does not get many signs that the world is even on the road to satisfy that need. I agree with that member of Parliament who wrote the other day (in the *Spectator*) an article in which he said it was simply playing with the situation to say that the present situation was due to some economic conditions and crises. It is a moral and a spiritual crisis and goes right down to the roots, and unless the statesman sees that he is simply tinkering with the problem. It is deep down and in all of us, as well as in the world outside. It is a moral and a spiritual crisis and calls for nothing less than the outpouring of the Spirit. And it is only Christian fellowship that is going to do the job. Here we are, separated into our little neat and tidy pens. We have goodwill towards each other, but we do not think and plan together. We talk about our historical witness—the kind of things that have been placed in our separate hands. We may do that to the end of time and leave the condition of the world unchanged, and I am confident—it is indeed laid upon my soul—in this time you need some new movement, and bigger movement, with wider boundaries—better still none at all—some movement that can express the world's need of God and God's answer to that need, as it has been given in His revelation in Christ. I wonder whether, in the course of time—and time is of the essence of the problem—if we cannot get some larger expression of our common faith. I do not think we are going to get it by negotiations: I do not know. I have been at some "round table conferences." They do not move at an alarming speed! And in my experience they have not produced much. And yet all the time there is a revolution in the thinking of ordinary Christian men. They are ready for something bigger, some larger expression of our Christian fellowship in the faith, and it is that I am longing to see. And if this meeting can contribute in any way to the end that I believe is the one we should have in view, then we shall not have met together in vain. Again I would stress that the need of the world is for spiritual regeneration. That need is not going to be met in a conventional way. You can build all your churches; you can make them artistic. But the one important aim of every servant of Christ should be to take His message of love outside the walls of any church until His religion becomes again the religion of the common people.

REV. D. LESLIE WEATHERHEAD

It is always good and stimulating to be in fellowship with one another when we all have one thing in view. We do fight amongst ourselves, and argue as to what should be done and believed. But I am one with Dr. Berry in believing that what we ought to do above everything else is to unite in action. I also have spent hours in conversations on Christian unity, when theological and ritualistic and ceremonial points have been made and have felt quite sick at the end, and quite certain that kind of argument will never get us anywhere. And it puts the man in the street off more than anything to feel we are constantly scrapping about these matters, which to him seem unimportant, when there are so many duties that need doing, and I share with those who have spoken the view that if we combine in a campaign and work together that would be the greatest evidence of Christian unity; that would be the best thing that could be applied to a world so torn asunder. [At this point Mr. Weatherhead told of a great crowd which he saw coming from a Queen's Hall concert one Sunday afternoon, in which many countries were represented, and said they had all been in an English hall, listening to German music, conducted by an Italian—and that at a time of war!] He continued, " it came over me that if the spirit of music could so bring together people and lift them right out of their differences into a unity of pleasure and appreciation, what could the Master do if people could only be made to sit down and listen to Him and look into His Face. In Christ, in action in His Name and under His direction, in following His way is the only chance of the salvation of the world." [Then followed a story about the man and wife who had quarrelled, and who called Mr. Weatherhead to come and help them to settle the matter, and of the arrival of a telegram saying that their son was on his way home.] Those who had quarrelled about something, in the near presence of one they both loved and who belonged to them both, left all their differences behind and in the love of their son they found unity. The significance of it! We are very

much divided in our denominations. The countries are very much divided. It may be in devotion to One Whom we all love, and Who belongs to everybody, the wounds will be healed and our differences ended. I welcome every opportunity of joining with fellows like yourselves, in every denomination, and I hope we can go forward in action with the One Who is Lord of all.

THE BISHOP OF IRAN

We have been talking about the difficulties of fellowship, and about getting together and forgetting our differences. I have been thinking how much easier it is for us in a country like Iran, where, in a land three times the size of Great Britain, we have only four churches at the present time; not one of them less than 200 miles from the other. There are no other Christian forces working in that land. We have plenty of room to find out the value of fellowship when we meet at the end of a 200 miles journey. That country of Iran has been put on the map by the last war and thousands of people are to-day going out to that part of the world to extract the oil which lies in such quantity just below the soil. And it seems as if the inflammable nature of the problems that face the Middle East to-day have taken on some of that inflammability which is true of the oil under the soil. Whatever it is, to-day that part of the world seems to be a vortex in this unsettled, difficult age. I want to say one thing about that. We have thousands of people coming out from England and other countries to that land and yet the Christian forces in that land have been reduced by over 50 per cent. since the war, and literally there is not one single Christian witness in the whole of that oil bearing area in Iran. We have been given very warm invitations to open up work by the Oil Companies themselves, who would value our going in, for they realise what it means, and we are just not in a position to consider going. That part of the south east of Iran is like a vacuum, drawing the labourer, the more educated elements of the population, attracting them by the greater prospects which the Oil Company gives and we find that from right the other end of the country men are being drawn from the younger generation of the smaller churches which are growing up, and we are being drained of our more youthful population. These young people are going into a secular, materialistic area where there is nothing—no fellowship to which they can be invited to join themselves. The church is not there. Whose responsibility is it if the majority of those young Christians are swamped and disappear? And that is what is happening. That is what is so serious, particularly from the evangelistic side. The church is being drained of its best material. We have thought of closing some other stations, but we only have four in an area three times the size of Great Britain. Put one in London, one in Liverpool, one in Edinburgh and one somewhere else, and you have the full total. What can we do? It is up to us to-day to see where the Church is going. The Church has never listened to the challenge, never taken it up. For one short period we tried to fight Islam by the sword, and no church will win by the sword, and we have allowed the iron curtain of Islam to come between us and as Christians we have never answered that challenge—and to-day it is as great a challenge as ever, and to-day it is a crisis in that land. According to the Chinese, "crisis" is a danger and an opportunity. And if the Christian Church makes no effort to meet this challenge and to bring the Gospel of Christ to them that opportunity will be gone. To-day the gates are open. We are invited to come in. Islam itself is at a parting of the ways and never before in the history of Iran has there been such an open door, and yet the Church has 50 per cent. less than it had eight years ago in that land. I do hope that we will take up the greatest challenge that has ever come to the Christian Church, which has not yet answered to the challenge of Islam.

MR. H. MARTYN GOOCH

Presently I am going to ask one of our Honorary Secretaries, Rev. Hugh Gough, on behalf of those present, and of the Executive Council of the World's Evangelical Alliance, to say a few words expressive of our very grateful thanks to Mr. Salisbury for making this occasion possible. But before I ask him to do that I want to stress the fact that the card of invitation inviting to this Luncheon stated that its object was to consider the present call to Christian fellowship in view of the crisis in Christian civilisation; and also to further the cause of Evangelism. For that reason this Luncheon is expressive of some issues of Christian fellowship. Mr. Salisbury was present when the World's Evangelical Alliance called a gathering here to bid farewell to the Archdeacon of London. On that occasion he emphasised the need for Christian fellowship, and afterwards I said how splendid it would be to get together a company of clergy and ministers and laymen expressive of that fellowship with a view to associating it with the present anxious outlook on our Christian civilisation. The World's Evangelical Alliance has already done a great deal in this direction. During the Week of Prayer we had 2,500 present in Westminster Chapel to consider this subject. On that occasion Sir Stafford Cripps gave a very moving address. Now we are here to-day, and if there should remain in the minds of those present any doubt as to why this Luncheon has been called, let me say it has been called because in the greatness of the

mind of our host this idea of Christian fellowship has risen to the surface, and finds expression. For 101 years the World's Evangelical Alliance has been permitted of God to do what it is doing to-day, to call into Christian fellowship those who represent Christ and who are working for His Kingdom, and to do what is possible to bring them together. We are not ashamed of the fact that we are the World's *Evangelical* Alliance because we believe the secret of all that has been said to-day is to be found in that word "Evangelical." The World's Evangelical Alliance represents no party. It is only as we are evangelical that we proclaim the Gospel of Christ, that we realise what that Gospel is, and the urgent need of the world and of London. What is being talked of to-day, and looked for by us, is a spiritual revival. That is only coming to this city and the world through the Gospel of Christ. One great object of this Luncheon is to put before you the need for Christian fellowship and the united furtherance of the preaching of the Gospel of Christ.

REV. HUGH R. GOUGH

In thanking the host, Mr. Frank Salisbury, Mr. Gough said:

The purpose of this gathering does lie in the desire to promote an opportunity for fellowship between leaders of various churches in London. We hope you feel that the idea has been fulfilled. The World's Evangelical Alliance does not stand for one united church in uniformity of worship, but we do stand for fellowship among all Christians, of all denominations, and I believe such fellowship is strengthened by such an occasion as this.

Something more than fellowship and friendship is required, but all the same fellowship of the Spirit does mean ultimately action together. Although we may regret that we are not working together more, yet we can be glad that a tremendous change has taken place in the church life of this country during the last 101 years. This was very difficult even a few years ago, particularly between the Anglicans and the Free Churches. Progress has been made. Let us thank God and work together for closer unity still.

CENTENARY THANKSGIVING FUND BRIEFS

The total announced in our last issue was £12,564 13s. 4d. Up to the 31st December, 1947, the following additional gifts have been received:—

SEVENTH LIST

£1,325: Anonymous.
£210: A Friend.
£50: F. G. Davies, Miss E. Newens.
£20: In Memoriam (F. E. Sampson), Mrs. G. R. Tottie, Miss A. M. Wainwright.
£5: Miss Anne Graham, Rev. C. P. Heywood, Rev. Canon W. P. Hares.
£4 10s.: Miss Grace J. Hall.
£4: Rev. G. Staines.
£3: S. H. Panther, Mrs. G. H. Brown, Miss I. R. Friend.
£2 12s. 6d.: Mitcham Methodist Church (per A. Thomson).
£2 2s. 6d.: Miss I. M. Hargrave.
£2 2s.: Frances Borthwick, Miss H. Heaketh, A. A. Day.
£2: Miss E. M. Ryland, J. Gibson Roberts.
£1 19s.: Mrs. Cyril S. Green.
£1 1s.: G. M. Legge, Dr. Rosalind Bradley, Rev. Canon L. C. Carr, Sir A. Kealy.
£1: S. J. Keeble, Mrs. S. B. Keers, M.D., Miss E. M. Brass, Mrs. Cyril S. Green, Lt.-Col. G. G. S. Clarke, D.S.O., R.E., Mrs. Mathieson, Mr. and Mrs. G. R. Bolster, O. Wheeler, F. J. Wheeler, Rev. T. Witter, Misses Howie, Miss F. M. Strong, Mr. and Mrs. G. Tuck.
£5 10s.: Amounts under £1.

TOTAL: £1,737 14s.

Making £14,302 7s. 4d. in all so far raised to the Glory of God and the extension of His Kingdom.

Our readers will recall that in the last number of EVANGELICAL CHRISTENDOM we had the great joy of announcing the receipt of a wonderful gift of one thousand pounds. To the Glory of God we are now able to report the receipt of a second wonderful anonymous donation—this time for *One* thousand *three hundred and twenty-five* pounds. In remitting this good gift the donor said: "Since last writing to you God has spoken again to me and has told me, like the young man in the Bible, to sell my capital and distribute it. . . . Then after much prayer I had to find out where and how the money should be distributed, and I now, with great joy, endorse a cheque according to His choice and not mine (not that I mean I was not willing, but I asked Him to choose the amount), and so will you still keep my name from appearing. It is from the Lord. Your letter was a great comfort to me because, as you may understand, this is indeed a 'launching out into the deep,' and the Devil has more than once told me that it is sheer madness. But if the Lord told you to write to me, as you say in your letter, then that seems to me to be a confirmation in a really wonderful way that He is working through both of us, and that it has been His leading. I pray that God's blessing may go with this gift, and that through His grace and goodness an abundant harvest of souls may be gathered in through the teaching and preaching of the Alliance."

From the above our members and friends will realise that we are now working hard to raise the second £10,000 of the Centenary Fund. 1948 will bring its own problems and anxieties, but we feel more than assured that with prayer, patience and perseverance we shall achieve that which we are setting out to do; and we look forward with firm faith to being in a position to report before the year ends that our prayers have been more than answered abundantly, and that, by God's grace, we have achieved our target, and more. Why not?

Among letters of testimony received since last Centenary Briefs were published are the following, which we record in the hope and belief that they will be of encouragement and inspiration to all who read their words:—

One letter, enclosing a gift for the Centenary Fund, expressed an appreciation of the booklet, "Prayer Fellowship," in the following terms:—"I read it straight away and found it most helpful, and curiously so at a time when life had to be re-adjusted, when shoulders had to be squared and acknowledgment made that God only calls His own home at His time. The Holy Spirit used this booklet to brace and strengthen me, when a book of consolation or devotion would have made no appeal to me."

Another regular subscriber, in sending an extra donation for the present year, said that "as an anonymous pensioner, old in years, I feel that I owe the Lord for all the goodness and mercy that have followed me all the days of my life. I shall (D.V.) crush my cigarette holiday fund week. I take a special interest in the Evangelical Alliance because it was dear to my husband's heart."

Yet another friend writes that he and his wife have been greatly blessed in their children, and asks us to dedicate the gift in memory of his little daughter of three years old.

We referred last October to the New Advance (but beginning to take shape throughout the United Kingdom, and also to ways and means of extending the influence of the Alliance. May we be pardoned for a repetition of what was then said? WILL YOU HELP by making known the work of the Alliance among your friends and acquaintances? Centenary Booklets, Collecting Cards, and Centenary Stamps (now available at 3s. 6d. per sheet), will gladly be sent to any who will avail themselves of this opportunity to take a practical share in spreading the New Advance. We are counting upon YOUR help by prayer and by action, as God shall guide you.

ALFRED B. KENT.

HAVE YOU READ PAGE TWO OF COVER?

Donations should be sent to the General Secretary, World's Evangelical Alliance, 34, Bedford Place, London, W.C.1. Cheques should be payable to the "World's Evangelical Alliance Thanksgiving Centenary Fund," and be crossed, "Barclay's Bank, Bloomsbury."

Continental Evangelical Life and Work

Germany We are able to present communicated news of Evangelical Alliance progress in Germany. The appeal sent from the World's Evangelical Alliance, British Organisation, to German Church leaders asking for the observance of the Universal Week of Prayer in January, 1948, has been warmly and widely responded to. The programme has been given the widest publication and distribution. The Alliance has promised the German Churches all possible support in furthering Evangelical life and work in Germany, enclosing copies of the Evangelical Alliance in London. The first 40,000 copies of a Hymnal have been sent to Germany and a request for a further 10,000 copies has already been received.

It is not easy for a foreign visitor to receive the right impression of the spiritual life in Germany and it is unwise to criticise. There seem to be some activities exercised by the Church in an almost secular way: they do not preach the social Gospel, but they are in danger of becoming so absorbed in social activity that nobody can blame them if the Church recognises the secular character of such work rather than the spiritual. Hence we are glad to learn of the development of a *Pastors' Prayer Fellowship*, by its travelling secretary Erich Schnepel, well known for his evangelical work among working class districts of Berlin. This movement among the pastors "puts first things first" and refrains from Church politics. The members avoid the discussion of problems that would not be fruitful for their ministry and personal Christian life. They come together as brethren to examine their life and work in the light of the Word of God. Their fellowship is not restricted to one of the denominations or church groups, and the invitation to join proclaims the essential unity of the Church of Christ, making it clear that the membership asks for a personal decision and witness and is in no way identical with a nominal membership of a local congregation.

In villages and towns there are groups of voluntary helpers doing team work in taking the Gospel from house to house. The revival is spreading from villages and small places to the towns where interdenominational work is done in the name of the Evangelical Alliance, endeavouring to interpret spiritual things so as to be understood by the man in the street.

The Central Committee of the Evangelical Alliance in Berlin reports an unexpected visit of the Archbishop of Sweden, Dr. Eiden of Upsala at their General Meeting in Berlin. He spoke on behalf of all evangelical churches in Sweden and conveyed their greetings, assuring them of their intercession for the spiritual need. The spontaneity of this visit and the sincere interest of the Archbishop in the proceedings of the conference impressed all members as evidence of the unity that is not expressed in uniformity.

Anti-Semitism in Germany The right Christian attitude towards Anti-semitism was shown at a Council Meeting of the Relief Committees for the racial persecuted Christians in Germany. The speaker was Pastor B. Benfey of Göttingen, himself a victim of Hitler's racial law, against which the Church could not protect him. His own experience in a concentration camp and a long faithful ministry at the refugee camps in Holland, qualified him as the spokesman on this very delicate subject. Pastor Benfey spoke on the various causes of Anti-semitism and tried to lift the whole problem to a mere secular sphere, not minimising the guilt of the Churches and of a great part of the German people, when they acknowledged for the public and political life another law than the law of Christ that is ultimate and does not allow such differentiations. It was evident from the lecture of Pastor Benfey that only a Christian is able to understand the Jewish problem which cannot be solved in any secular way. Every true Christian will profess himself guilty of lack of love which alone can defeat hatred.

The World's Evangelical Alliance everywhere stands against any racial and political persecution from whichever side it comes.

The Conference appealed to the political and Church authorities, responsible for the political-cultural and religious life in Germany to suppress Anti-semitism in every form. It was stressed that to allow wrong to be done means doing wrong.

Evangelical Life in Austria The political outlook for the people in Austria is not good and consequently influences their whole life in a depressing way. However, the Christians are going ahead and it appears that after a long time, perhaps one can say since generations, a new vision has been given to the Christian groups and the Evangelical Churches as such, a vision which is more than one of churchianity or ecclesiastical organisation. This becomes evident in a two-fold way:—

(a) In the evangelical youth work where young people come together in camps, not only for youthful life, but first of all for the study of the Bible, which seems to be for many a new book. The monthly magazine of the evangelical youth movement of Austria "The Banner" (*Das Banner*) brings vivid reports on many youth camps for boys and girls, for university students and church workers. Having been excluded from the world-wide brotherhood of the Christian Youth Movement for a long time, the young Austrian Christians find new experience of the unity in Christ, which strengthens them in their own faith and in their own responsibility towards the non-Christian youth.

(b) The second sign of this vision is the hopeful development of the Evangelical Fellowship Movement (Gemeinschaftsbewegung) which stands on the basis of the Evangelical Alliance. From all zones in Austria new possibilities of evangelism are reported.

Poland It is some time since we received a report from the Polish Evangelical Alliance. Close contact has been maintained with the Association of Polish Protestants in London, and it is our desire to give assistance to Polish Protestants here or there. Writing on a recent visit to Warsaw and other parts of Poland, Mr. A. L. Haig (European representative of the British and Foreign Bible Society), who is a member of our General Council, says:

"On my return to Warsaw last summer I was amazed with the speed with which Mr. Enholc had been able to arrange for a new Depot to be built. In a city ninety per cent. of whose buildings were destroyed, the only way to get a depot was to build one. Mr. Enholc chose a site in Nowy Swiat—meaning 'New World'—one of the most important streets, which was sure to be rebuilt. The building containing the Society's Depot is the first one in the street to go up but, Mr. Enholc's choice had been vindicated, for the street has now been cleared, and other buildings are now being erected. Our Depot was completed and open for use in June.

"I found a very different atmosphere prevailing in Poland from what I found in a fortnight's tour of Germany in April. In Warsaw I was struck by the activity shown on all sides. Buildings, temporary and permanent, are going up in all directions, and the streets are crammed with traffic. One other thing struck me forcibly, not only in Warsaw, but also in other towns I passed through—such as Katowice, Czenstochova and Radomsk—and that was the complete absence of Jews. Before the war the familiar long black coat and black cap, characteristic of Polish Orthodox Jews, were to be seen everywhere. This time I did not see one, and I do not recall seeing a single Jewish countenance. It is a ghastly thought that the three million Jews inhabiting Poland before the war have been largely destroyed. Not more than a hundred thousand or so remain in the land. I visited the ruins of the Ghetto, where the remainder of the Jews defended themselves desperately against the German S.S. formations, and where now piles of rubble stretching for miles cover a hundred thousand Jewish dead. We can be thankful that in the years before the war our Society and Christian Missions were instrumental in circulating many tens of thousands of the Holy Scriptures among the Jews, who in many cases were eager to read the New Testament.

"The activity evident in outward development in Warsaw is also to be seen to some extent among the Protestant Churches. The war has had a catastrophic effect on some of them. Owing to persecutions, deportations, changes of frontiers and other reasons, some of the Churches are numerically only a shadow of what they were before the war. Whereas before the war Protestants numbered some eight hundred thousand, to-day there are perhaps not much more than a quarter of that number. Yet I found considerable activity. There are two factors to-day which are helpful. Firstly, the Government seeks to base its treatment of the Churches on the principle of equality of rights for all religious bodies. It has, for instance, recognised the Methodists and Baptists as Churches, a status they did not receive before the war, when the Roman Catholic was officially declared to be the dominant Church. I heard no complaint of any hindrance by the Government to religious activities. On the contrary, they appear to do all they can to help. Secondly, there is to-day undoubtedly a longing on the part of many people for better things. No country in Europe has suffered more in the late war than Poland, and their sufferings have led many to seek after a religious faith. To-day the Churches, whether Roman Catholic or Protestant, are

full, and people listen to what they are taught. Roman Catholic priests, I was told, are preaching in a way they never used to do, and are often heard proclaiming the one and only Gospel."

Religious Liberty in Poland

The Times recently printed the following significant information from its Correspondent in Warsaw:

"The Polish Government has issued a new decree granting full rights in all parts of Poland to sectarianism. Religious sects which for one reason or another have still been at least formally restricted in their activities have now been raised to an equal status with all existing religious associations.

"The decree significantly repeals all restrictions against sects introduced by the Russian Tsars or other occupants of Poland during the last 100 years, extending full recognition in all parts of the country to such sects as the Mariavites, whom the Catholics here consider immoral, accusing them of resembling the Mormons, and against whom the Church fought bitterly for a long time, succeeding in making the practice of their beliefs a criminal offence. Another of the sects to benefit is the Old Catholics, who do not recognise the supremacy of the Pope.

"Although the new decree will be welcomed as removing the lingering vestiges of religious discrimination and as extending the principle of toleration and equality to all, it is deliberately intended as an encouragement of sectarianism and Catholic Church circles here consider it to indicate an intensification of official hostility to the supremacy of the Catholic Church, which has always been opposed to the new Polish régime. It is pointed out, not without considerable anxiety, that M. Cyrankiewicz, the Prime Minister, in a speech in the Seym recently, mentioned the Church immediately after M. Mikolajczyk, accusing its leaders of using religion for political purposes. It would cause no surprise should the Government, as a first step, decide to divide the Church lands, which were purposely left undivided during the agrarian reform.

"All this leads one to believe that after two years' comparative calm the conflict between the Church and State in Poland is now coming to a head, both parties being determined to draw new weapons from the rich arsenal at their disposal. For the Church, too, is showing greater militancy in her tactics against the Government."

Birth of Evangelical Christianity Luther—Interpreted

Evangelical Christendom being widely read in European countries we include in this section a review of Professor S. Watson's recent book *Let God be God* (Epworth Press, 10s. 6d.) in our contemporary the *British Weekly*. The reviewer describes the book as "a precious contribution to the literature of the subject.

"What, exactly, was the theology of Martin Luther that brought about the Reformation? The great Reformer did not fulfil his own prophecy—'In life I was the pestilence; dying, I will be thy death, O Pope!' but he struck the Papacy a blow from which it never recovered; and although it all happened four centuries ago, the attraction of the man and his work is still powerful.

"To understand the resounding effect of Luther on his times, and Rome's rage against him, one must bear in mind the corrupt state of the Church, of which its traffic in 'Indulgences' and its alliance with the feudal lords in the oppression of the peasants were scandalous examples. It was a tyranny so powerful that it hardly troubled to seem otherwise. Thus, Luther's attack upon the corrupt doctrine, which to him was at the root of all its other abuses and corruptions, came as a weapon of deliverance, finding an eager welcome.

"He had first to deliver himself.

"As a monk at Erfurt, under the tutelage of famous Schoolmen, he had sought to deserve salvation by the performance of duties and penances, by which, the Church assured him, he would find favour with God. The effort brought only an agonised consciousness of defeat. Then, upon his despair, the light broke. He saw salvation not as a boon to be won as a reward for merit, of which in God's sight man had none; as a sinner, and by act of faith, he must accept it from God as a free gift, ratified by the sacrificial death of Christ His incarnate Son. Justification by faith alone—that was the marvellous solution. In his own words:

> "'It belongeth only to the divine power to destroy sin and abolish death, to create righteousness and to give life. They' (the Schoolmen) 'have attributed this divine power to our own works, saying, If thou do this work, or that, thou shalt overcome sin, death, and the wrath of God; and by this means they set us in God's place, making us in very deed, naturally, if I may so say, God Himself.'

"On this point Luther's theology is clear enough. He reasserted the sole authority of the Scriptures; that they meant literally what they said and were not to be treated as he protested his opponents treated them—'as if they were a nose of wax to be pulled about at will.' At the same time Prof. Watson points out his rejection of the authoritarian and hierarchical character of the Catholic system, and his doctrine of man's individual responsibility, did not admit of any unlimited right of private judgment. There must be authority in religion and order in the Church. But they must not rest on falsification of God's Word. His stand on that was adamant:

"In the mass of Luther's utterances, how-

ever, there is often confusion and apparent contradiction that do not make the interpreter's task easy. In the chapter, for instance, on the Theology of the Cross, Mr. Watson labours hard to explain Luther's reconciliation of the conception of God in Christ as lover of mankind and justifier of sinners, with that of God the Law-giver and Judge—an identification of the God of the Old Testament with the God of the New: but his readers may think he only makes it more difficult to follow.

"On the other hand, he is a very interesting expositer of Luther's doctrine of the Old Testament Law's dual nature—a 'Tyrant' when its observance is regarded as the sufficient way of salvation, and an instrument of salvation when regarded as 'meant to convince man of his utter impotence to fulfil its requirements and deliver himself from its condemnation and from the Wrath of God.'

"To 'alter the whole religion of the Papacy' was the threat of the excommunicated monk. He did not do that, but from his defeat a greater victory emerged. Evangelical Christianity came to vigorous birth."

Reunion Notes

1948? We may well place a question mark after the date. The year of our Lord which opened on January 1st is destined to become crucial, not only in the political and international world, but in the sphere of religion. At home vital religious problems and issues will be discussed and decided, in particular during the assembly of the Lambeth Conference, and subsequently at the Conference in Holland of the projected World Council of Churches. These events occupy the months of August and September. In July the Anglo-Catholics will meet in Conference, and still earlier (we understand shortly after Easter) what we hope will be a notable Anglican Evangelical Reaffirmation will take place to affirm the essential differences between the reformed and the unreformed Churches. It has been remarked that there is a real cleavage coming. Many believe that the present year will see the Church of England either moving further away as a Protestant and Reformed Church towards the Roman Catholic Church, or towards (and back to) its great heritage as Protestant, Reformed, Apostolic and Catholic. Undoubtedly a great cleavage is coming. In all Christian charity and without malice toward any, decisions will have to be made—"Stand thou on that side, for on this side am I."

A Luncheon with a Purpose To enable these matters to be taken under consideration, and to give effect to the strong feeling which prevails that a time for action has arrived, the Council of the World's Evangelical Alliance called together recently (in London) a representative gathering—in fact it was remarked that only the Alliance could summon such a gathering of Evangelicals. Its purpose was beyond its personnel, for the outlook was upon our national religious life in a setting comprising Evangelicals of every name, desiring to unite them in closer fellowship and co-operation around "the things most surely believed among us." All present felt that this must include emphasis on Truth concerning which there can be nothing but agreement, priority being given to "the unity of the Spirit, in the bond of peace" as the only true unity and fellowship of the "One Body" which is the Church of Jesus Christ. We wish we could present a full report of the proceedings, but this is not possible. We can, however, refer to some of the speeches. Speaking as one of its secretaries, Rev. H. R. Gough, Vicar and Rural Dean of Islington, said: "There is general agreement that there is vital need for Evangelicals to-day to unite. The pessimist says that Evangelicals will never unite, they never have, and never will! I refuse to believe that. As proof of what I believe, that Evangelicals can unite, I point you to the very existence of the World's Evangelical Alliance which has now existed for over one hundred years. For over a century Evangelicals of all denominations have overcome their differences and difficulties and united together in this splendid fellowship of the Evangelical Alliance. A great transformation has come over the whole religious situation during the last fifty years. The old differences between the Church of England and the Free Churches have disappeared, and to-day, although we may not agree on everything, we can and do work together. There is no feeling of superiority or inferiority. As each year comes and goes there is growing unity between the Churches, and the World's Evangelical Alliance has played no small part in bringing this about.

Need for Unity After thanking the General Secretary for the arrangement of such occasions, Rev. J. Chalmers Lyon spoke of the necessity for the alliance of all Evangelicals in these anxious times. Mr. Lyon wondered whether even five per cent. of the some five hundred inhabitants of a specified village had any interest at all in a Christian ministry or church. The people are interested in all manner of things, especially race horses. It has been an eye opener to study the state of things in our English villages. There is needed a real

spiritual awakening in this country, and the simplest and surest way of bringing it about will be by our getting together for United Prayer. Rev. W. H. Aldis, Chairman of the Keswick Trustees and Director Emeritus of the China Inland Mission stressed the fact that the times demand that we do something, even at the sacrifice of our own interests and times, to encourage corporate witness. Mr. Aldis continued: "I would like to see a great march of witness organised through all the Churches. The theme should be 'Jesus Christ is Lord.' We need to reaffirm the Lordship of Jesus Christ; something definite. The Lordship of Christ in our own lives, in family life, and in the national life. Well organised, and the World's Evangelical Alliance is the platform on which it could be organised, something of that kind would grip the imagination of this generation." Dr. Martyn Lloyd-Jones stated his genuine and increasing concern about the Evangelical witness of the Church of God in this country. To him the important thing of the present hour is concentration, to be effective you have to be sure. You have to know what you believe and where you stand, and state it beyond a doubt. Increasingly he felt that what is needed amongst us is what was needed in the time of Gideon, to have a body of which we are so sure as to be confident. More and more let us define Evangelicalism, and then under God proclaim it with all our might." Rev. W. F. P. Chadwick. Vicar of Barking, Essex, also stressed the need for united Prayer the sure basis and begetter of gracious fellowship, enabling us to find and maintain God's unity for us. Mr. Chadwick said: "I do most heartily support these twofold plans for united Reaffirmation. In the Church of England it is vitally important that at this time we should affirm our Evangelicalism, and I hope that all present will support the project on a wider scale, a nation-wide Reaffirmation of 'the things most surely believed amongst us.'" There were other speakers at this "Luncheon with a Purpose," and the findings are being closely followed up.

A Prayer Meeting in every Church

Nothing can be more helpful in bringing about true Christian reunion than a world-wide fellowship of Prayer. This the World's Evangelical Alliance provides, and is increasingly widening its influence. It is less than a year since the Alliance issued the challenge for "A Prayer Meeting in every Church." Recognising the great importance and potentiality of the Prayer Meeting in Church life and work, the Alliance has sought to point this way back to God and the pathway of blessing with considerable success. As the old year closed we have been taking stock and find remarkable testimonies from clergy, ministers and others, not only in this country, but also overseas. One letter received speaks of a pastorate where apparently the minister has had some difference with his officers and this reaction may be due to the commencement of a weekly Prayer Meeting in his Church and congregation. But a great blessing has flowed to the minister personally, and a congregational response unexpected but unreserved has resulted. There is also evidence that a new spirit of activity and consecration has entered one of our best-known London churches through a decision by the vicar to commence a weekly Prayer Meeting. These are but instances of many reports which might be quoted.

All this is encouraging and all who are interested, especially clergy and ministers, should give the subject of this note their earnest consideration. A booklet explanatory of the "Prayer Meeting in Every Church" movement can be sent without charge to any applicant. What could happen if each reader enquired of their Pastor, where at present there is no Church Prayer Meeting, the reason why!

The Free Churches and Religious Liberty

In *The Free Church Chronicle*, organ of the Free Church Federal Council, the Editor, Rev. H. T. Wigley, who is also Secretary of the F.C.F.C. makes some helpful comments on the subject of Liberty of Worship. When the Evangelical Alliance was formed in 1846, and its Basis was framed, two vital principles of Evangelical Faith were incorporated. These were "The Right and Duty of Private Judgment in the Interpretation of Holy Scripture" and "Justification of the Believer by Faith Alone." Now the value, in fact the vital importance of these two principles is becoming manifest. Concerning them Mr. Wigley remarks: "the first Nonconformists saw more clearly than their Anglican brethren that Justification by Faith involved the Priesthood of all Believers and the Direct Access of the Soul to God, and that these were vital and integral elements of New Testament Christianity. Not unnaturally, therefore, they were the first also to see that Justification by Faith (which in actual religious experience means immediate communion with God through faith in the atoning Saviour) implied also the Right of Private Judgment. If a man has personal fellowship with his Maker in the secret place, then he must be allowed liberty to express freely in worship and in word the religious insights and convictions thus derived. Once the Right of Private Judgment be granted, then liberty of worship follows inevitably. It is no less important to realise that it is no accident that Roman Catholicism, which obscures, if it does not deny, Justification by Faith (with its corollaries, the Priesthood of all Believers and the Direct Access of the Soul to God), also denies the Right of Private Judgment, and therefore even to-day does not really believe in or proclaim the principle of liberty of worship.

"What do we mean by 'the right of private judgment'? This has been defined for us all clear and concise language by the late Dr. R. W. Dale:

"'"The right of private judgment" is neither the right to doubt nor the right to "think as we please." It is right to listen to God when God speaks to us and the right to receive that direct touch of the Spirit of God which is one of the noblest prerogatives that Christ confers upon all who believe in Him.'

"This issue of religious freedom is of supreme significance in this day when our treasured liberties seem to be so gravely imperilled."

Importance of the Right of Private Judgment

Mr. Wigley concludes his timely article with the following comments on the importance of the Right of Private Judgment: "It is difficult for many in this country, who have been accustomed all their lives to liberty of so many kinds—political, social and economic—to realise that all these liberties which we prize have sprung historically from the achievement of religious liberty; that, in other words, 'the soul of liberty is the liberty of the soul.' It is still more difficult for many of them to realise that the right to this inner and most vital liberty, the liberty of worship and conscience, is not a concept natural to man but a comparatively late arrival on the human scene which may speedily depart. It came to the world for a season some 2,000 years ago with the advent of Christ, only to be eclipsed before many generations had passed, with the gradual departure from New Testament Christianity. It came back again after the Reformation with the fuller rediscovery, by some of the first Free Churchmen, of New Testament Christianity, with its bestowal of the Right of Private Judgment. It will certainly be lost again if the full witness of New Testament Christianity perish once more. Hence the distinctive witness of the Free Churches to liberty of worship and (more fundamental) to the Right of Private Judgment, is of absolute paramount importance. Our Anglican friends to-day, to be sure, believe in and practise religious liberty as sincerely and earnestly as we do, but the trouble with them is the growing influence of Anglo-Catholicism in their midst. It is true that Anglo-Catholics believe in religious liberty, but with them, religious liberty does not spring inevitably from their deepest principles as it does in the case of Free Churchmen. Catholicism in all its forms is an essentially authoritarian system whch does not grant the Right of Private Judgment, and it is this which is the only real justification and guarantee of liberty of worship. Religious liberty, therefore, not being really indigenous to Catholicism, must inevitably have a somewhat precarious existence in Catholicism of any kind. If it ever were to happen that Anglo-Catholicism were to dominate completely the Church of England, and the witness of the Free Churches were to become so weak as to be negligible, then who would there be to proclaim and uphold the Right of Private Judgment? If ever this doctrine were to be eclipsed or generally denied, it is not likely that liberty of worship would long survive the loss of its ultimate justification."

Hymns and the People

In choosing the music for her wedding and in giving a place of honour to the metrical version of the Twenty third Psalm, "The Lord's My Shepherd, I'll Not Want," to be sung to the tune "Crimond" Princess Elizabeth not only manifested her own love for the old Evangelical hymns, but struck a chord which drew forth appreciation from our people generally. It is the psalms and hymns of the Evangelical Faith that make the strongest and most abiding impression upon us all. Sir Norman Birkett, now Mr. Justice Birkett, contributes to the *Spectator* a review of a recent publication "English Hymns and Hymn Writers" (Collins 5s.) in which warm tribute is paid to the old Evangelical hymns. Sir Norman says: "The latest addition to the series *Britain in Pictures* will give great pleasure to very many people. They will be, for the most part, regular attenders at church or chapel; but there will be some, no doubt, who were described by the Wesleys in the famous hymn-book of 1780 as 'Persons convinced of Backsliding.' But for one reason or another they will all love hymns" and Sir Norman thinks it is the words that matter (and so do we).

"Whatever the immediate popularity of a hymn may be, it is the words, that determine whether it shall live or die. The enduring claim is based on the combination of words and tune. For the true purpose of a hymn is that it shall be sung. . . .

"In general, hymns are meant to be sung, and to be sung in public. What then, it may be asked, makes the good hymn for this purpose? Hymns are most commonly condemned on the ground that they are not poetry. But hymns are not intended to be poetry, and indeed the very virtues of poetry may become actual vices in the hymn. Canon Fox, who speaks as a Professor of Poetry at Oxford as well as a poet himself, says that hymns are not poetry save by coincidence. 'There is a land of pure delight' happens to be both poetry and a lovely hymn. If it were possible to recapture the original freshness, the same applies to 'Gentle Jesus, meek and mild,' with something of Blake's simplicity in the lines. To say of a hymn that it is bad poetry is not to say therefore that it is a bad hymn. 'Jesu, Lover of my soul' is not possibly poor religious poetry, but with all that it has meant

to countless millions it must be accounted a good hymn. George Herbert can still move the heart with his religious poetry, but he will never rank with Watts and Wesley. Plain words, plain metre, plain sense, are the first requirements of a good hymn according to Canon Fox. It must be religious and had better be scriptural, and it must do something to elevate and instruct the singer. The late Bernard Manning in his stimulating and provocative book on *The Hymns of Wesley and Watts* cites the evangelical hymns of the eighteenth century and the mediaeval hymns of the Latin Church as supreme examples of good hymns, largely because they combine simplicity and vigour and great technical excellence with personal experience and sound scriptural doctrine.

"The hymns of Charles Wesley go far to confirm this. He had scholarship, poetic feeling, sincerity, plain speech and a deep knowledge of the Bible. But the greatness of Wesley as a hymn writer lies perhaps in his own confession—

'My heart is full of Christ, and longs
Its glorious matter to declare!
Of Him I make my loftier songs,
I cannot from His praise forbear;
My ready tongue makes haste to sing
The glories of my Heavenly King.'"

The Jewish Problem—its only Solution

Palestine is a subject of every-day news, a matter of grave concern to Christian people generally. It has become an international problem, and a political issue of first magnitude. But the thoughtful Christian desires to know what most politicians are unable to discuss or decide—what is the only and ultimate solution to this world-important crisis? The Rev. Herman Newmark, Co-Director of the Hebrew Christian Testimony to Israel provides as an answer a thought-provoking (and scriptural) reply to the question. He says:

"The Jewish problem is no new one, and its existence was foretold by Moses over 3,000 years ago. In the Book of Deuteronomy he sets before us the conditions of Israel's blessedness in the land of promise, and in chapter 30, verses 15 to 20, he urges them to choose life in fellowship with God.

"The same chapter opens with a remarkable prophecy that after a period of blessing in Palestine, Israel would apostatize, and the severe curses of chapter 28 would overtake them and bring upon them *the Jewish problem*. A promise of restoration is then made, to which every Jew should give earnest attention. The words are as follows:

"'And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, *and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God*, and shalt obey His voice according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soul; that *then* the LORD thy God will turn thy captivity, and have compassion on thee, and *will return and gather thee from all nations*, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence He will fetch thee: And the LORD will bring thee into the land which thy fathers possessed, *and thou shalt possess it;* and He will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.'

"When, then did the Jewish problem begin, and how will it be brought to an end? We turn again to Moses in Deuteronomy 18, verses 15 to 19, where we read that God would raise up to Israel a Prophet like unto, yet greater than Moses, Who would speak to them God's words; and if Israel would not hearken to the words of that Prophet, God would require it of them.

"The synagogue prayers include: 'There hath never yet arisen in Israel a prophet like unto Moses,' and also 'that Moses was the chief of the prophets, both of those that preceded and of those that followed him.'

"In spite of these statements, many Jews now realise that Jesus of Nazareth was the greatest Prophet of all history, and far greater than Moses. It is also readily acknowledged that Israel as a people despised and rejected Him, and still refuse to submit to Him.

"Since Israel rejected Jesus Christ (their true Messiah), *everything* has gone wrong with them, and their only hope lies in confessing this national and individual sin; for in rejecting Him whom God sent, Israel have rejected God Himself.

"Isaiah in his fifty-third chapter foretold that Israel would reject their true Messiah, but that is no reason why Jews should *continue* to reject Him.

"Hosea 5, 15, says that God has withdrawn Himself from Israel *until they acknowledge their offence*.

"ONCE ISRAEL GETS RIGHT WITH GOD OVER THE QUESTION OF JESUS CHRIST THERE WILL NO LONGER BE A JEWISH PROBLEM.

"'*If they shall confess their iniquity and the iniquity of their fathers* . . . . if their uncircumcised hearts be humbled, and they accept of the punishment of their iniquity: *then* will I remember My covenant with Jacob, and also My covenant with Isaac and also My covenant with Abraham will I remember, and I will remember the land.' (Leviticus 26: 40-42)."

A Christian View of Palestine

Presenting Palestine as being "a critical front in the struggle for religious liberty," Mr. E. J. Bingle contributes to *World Dominion* an article on "A Christian View of Palestine." Making it clear that while the question of Palestine is commonly assumed to be a conflict between Jews and Arabs which can be narrowed down to the economic problems of immigration and land settlement, Mr. Bingle shows that this is not the case, there are religious issues within the field of conflict between Jew and Arab. The population of Palestine at the end of the year 1944 was Moslems, 1,061,277; Jews 528,702; Christians, 135,547; others 14,098; making a total of 1,739,624. Thus, while the Christian Church in Palestine is not large (nor, in view of the attitude of Judaism and Islam towards conversion is likely to grow rapidly), it is nevertheless, a factor in the future of Palestine. Concerning the burning question, the solution now being fought out between Jews and Arabs, of partition and a Jewish or an Arab State in Palestine, Christians must regard any attempt to set up either with the greatest apprehension. They should support by all means in their power any efforts designed to relieve the tension between the two communities. Palestine must be regarded by Christians as a critical front in the struggle for religious freedom and human rights. Both forms of State which are now claimed are denials of this fundamental freedom. They repudiate any right of conversion (except in one direction) and they tend to impose the severest economic penalties on those of another faith. This right is indeed the basis of all Christian missionary work but it lies even deeper—it is a fundamental condition of human living. How it is to be to be secured is by no means obvious—the United Nations face heavy weather over the Bill of Human Rights—but in its absence men become automata without rights or responsibility or humanity.

"Christian missions have made and can still make a real contribution to the problem of Palestine. In their institutions they enable Jew and Arab to meet and understand each other, at an age when life-long character, traits and friendships may be formed. Behind Christian philanthropy lies Christian dogma, the Word which must be preached. Here we meet with invincible repugnance on the part of Jew and Arab alike. The theological approach must be made, but it requires an understanding of Jewish and Islamic doctrine and culture which few Christian missionaries possess. It is commonly assumed in Christian circles that the evangelisation of Jews and Moslems is a hopeless task; the failure of centuries appears to support such pessimism. Without pretending to a false optimism, may it not be possible that the tension of Jew and Arab in Palestine may point to the need and possibility of a ministry of reconciliation in the name of One in whom there is neither Jew nor Greek, barbarian, Scythian, bondman, freeman?"

Good News from Ireland

In a recent letter Dr. F. C. Gibson of the Irish Mission of the Presbyterian Church in Ireland says: "I am happy to say that the work goes on successfully and encouragingly. Indeed we had never greater reason for hopefulness, especially in three respects. (1) Tens of thousands of young people returning after years sojourn in England, have a new outlook on life; refuse to go to mass, and have little respect for their priests. This, while presenting a great opportunity for us, is full of danger, as their contact with a pagan England has not helped them religiously. (2) There is unquestionably a great demand amongst the better educated classes for something better and more satisfying than they have had in their own church. Many are buying the Scriptures and are anxious to discuss Scriptural Truth with our colporteurs, (3) and perhaps most wonderful of all is the number of R.C.s joining our congregations wherever the Gospel is being faithfully preached. Only this week I have heard from one of the country ministers of a whole family that has joined his Church and several others who have joined neighbouring congregations. This is in Co. Down. I have had isolated individuals joining our City congregations, where they are more or less hidden in the crowd, but this, taking place in the country, is something new. It is interesting that in the same area some time ago a R.C. lady purchased eleven Douay Testaments to give to her friends. So the R.C. infiltration of Northern Ireland may have an unexpected consequence and once again the things that are contrary to the Gospel may work out for its advantage. One thing is certain, the plentiful sowing of the Seed of God's Word must sooner or later bear a harvest. This, of course, is confidential as in our work we have to be 'wise as serpents' as well as 'harmless as doves.'"

The Eastern Orthodox Churches and the Bible

With some, reunion of Churches is essentially related to reunion of the Church of England with the Eastern Orthodox Churches. In a booklet (published by the World's Evangelical Alliance, 2d.) Dr. Chavasse, Bishop of Rochester, discussing this relationship in the light of "Scripture or Tradition." says:

"As yet, to the mind of ordinary lay-people of the Orthodox community (though most of them possess a copy of the Scriptures and many of them read at least the Gospels) such a conception as 'the English Bible' would convey little meaning, nor awaken any answer-

ing thrill in their hearts. Partly owing to illiteracy in Orthodox countries in the past, and partly because of the emphasis placed by Orthodoxy on the Eucharist and on Icon-worship, the Bible still remains for them, very largely a Church Book; a valuable historical document; and the written charter of the Faith. At any rate the personal study of the Scriptures by the rank and file of Orthodox adherents has not affected Russian or Greek or Rumanian literature in the same way that its influence can be traced in every great English author for the past three centuries. Neither has it produced such a phenomenon as the Bible reading at Family Prayers—so characteristic of English religion in the last century; nor yet inspired the urge to give the Scriptures to the whole world, which founded the Bible Society in A.D. 1804.

"For four centuries—ever since 'England became the people of a Book,' it has been impossible to understand the English people apart from their English Bible. The Bible, not the Church, has made our nation. As the late Earl Baldwin affirmed: 'the higher qualities of our race, our ideals of chivalry, love of justice and hatred of tyranny, of freedom and adventure, are the ideals which our people have learned from the reading of their own English Bible.' And it is remarkable how Professor Trevelyan (writing of the seventeenth century) and Mr. R. C. K. Ensor (writing of the latter half of the nineteenth century) both agree that through the Bible the Englishman acquired his idealism and strength of purpose in the struggle towards personal purity and integrity, in the ennobling of family life, and in resolutely placing duty and service before pleasure and comfort. Many of us believe that our failure in such qualities to-day is because we are ceasing to be a Bible-reading generation.

"The Orthodox Church, surely, will not ask us to go back on our experience, or to renounce our priceless heritage so hardly bought with blood and tears. Both our national history, and the personal testimony of countless individual lives, proves to all the world that Holy Scripture is the Living Voice of the Living God.

"But that Voice must cease to speak to our Church and to our nation if reunion with the Orthodox Church were ever achieved at the price of investing tradition with an authority not subordinate to Scripture, and of agreeing with doctrines that conflicted with Scriptural truth. The supremacy of Scripture and the spiritual power of Scripture on human hearts and lives (as maintained and experienced in the Church of England) is our essential contribution to a united Christendom; even as the Orthodox Church has so much to teach us about Worship. Orthodoxy feels that Inter-communion as a means towards Re-union is impossible. That (they say) would be an unreal Communion, one with another, where all the participants did not hold the same Eucharistic doctrine. Might not a common return to the Bible (for our Church is sorely in danger of losing its Bible heritage) prove the true road to unity? Will not both Churches agree that there, in Scripture, is to be found the Truth of God, if we will but seek it under the guidance of the Holy Ghost?"

The Last Days: Are we in them? To write a note on this arresting subject or to attempt to summarise the conflicting views even of reverent Bible students is not easy. Whether it is viewed from the standpoint of history or the course of present-day signs of the times, of which our Lord spoke to His disciples as being indicative of His second advent, the answer to the question must remain indefinite for "of that day and hour knoweth no man, not even the Son, but the Father." Nevertheless, it can be asserted that this world is assuredly moving, and rapidly, towards the last phase of its existence in its present form—the Judge is at the door. Discussing the question in the light of atomic weapons (in the *Record*) Rev. D. R. Davies provides much material for the thoughtful. We quote: "Nothing so clearly shows the blindness of the Church during the last seventy or eighty years as the shock of surprise that was felt about the atomic bomb and its implications. The blast of its explosion not only killed thousands of Japanese, it also stupefied millions of professing Christians in Europe and America. It caught them unawares. It overtook them as a thief in the night. . . . The atomic bomb shattered not only Hiroshima, it also shattered the modern secular gospel of Utopia and inevitable progress," [and as a consequence] "It is man's existence in *this world* that has become problematical, not the next world, which the man of to-day has altogether discounted. This present world on which our generation has staked its ace-card for yielding paradise, is now hanging on a thread above an abyss. . . ."

The Era of Judgment Developing his discussion, Mr. Davies points not only to symbols, but to Scripture warnings. He says:

"The new scientific weapons are a symbol of the manner in which history is now shaping and developing. They presage the quality or feature of finality, totality, irrecoverability. Historic events now produce disaster and destruction from which it is becoming increasingly impossible to recover. We are experiencing a foretaste of that condition even after the semi-total war that ended in 1945. In our blitzed towns and cities ruins still remain two years later and will for twenty years. In Germany, the terrible destruction will defy a century of labour. But imagine a

thousand super-loaded atomic rockets all exploding at the same moment! Do not those terrible words of the Book of Revelation acquire a new and sinister reality? 'And the kings of the earth, and the princes, and the chief captains, and the rich and the strong, and every bondsman and every freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?'

"The world has entered on the era of Judgment, which may well be the Final Judgment. But be that as it may, the attitude which the New Testament bids men adopt is to be prepared for the return of Christ. The signs of the coming of the Last Judgment are visible in our tormented world. What, according to our Lord, are some of those signs? Wars and rumours of wars, famine and hunger, growing social strife, persecution, treachery, disloyalty, deception and delusion, and declining faith. What a dreadful, ghastly catalogue! But—let the reader ponder over this—*every one of these signs is visible to-day*. These signs, said Christ, do not mean Final Judgment in themselves. 'But the end is not yet . . . all these things are the beginning of travail. . . .'"

World without Hope The writer continues: "The world is not heading for Utopia. Mankind has now entered upon an era of distress and intensifying contradiction. The contemporary situation of the world is an almost exact fulfilment of the warnings of Christ in St. Matthew, chapter 24. What are the prospects of world peace? Is peace discernible in Europe, in Palestine and the Near East, in India? Never has the world been so profoundly and bitterly divided. Mankind is being torn by racial and class conflicts. In Europe and Russia has arisen a new and terrible religion, the religion of Marxism, which denies all traditional, Christian values. So it is with all other signs. Look, for instance, at the deliberate persecution of the Churches in Russia, Poland, Hungary and Jugoslavia. But, above all, there is the decline in Christian faith. 'Because iniquity shall be multiplied,' said Christ, 'the love of the many shall wax cold.'

"Quite recently, Miss Dorothy Thompson, the celebrated American journalist, visited Germany. Let me quote from an account she wrote of her visit: 'The Berliners may be outwardly servile or arrogant. But the spirit beneath the surface is one of mockery. The mockery denies the validity of all systems—Communism, Democracy, Christianity; for Communism has appeared as rape, Democracy as loot, Christianity as an unctuous hypocritical judge. The Berliner has learned to live almost without food, almost without shelter; he has also learned to live without faith and without hope . . . and where there is neither faith nor hope there is no fear of death, for one lives in death already and in hell too.' That's what happens when faith vanishes. . . ."

The Message for To-day? In conclusion Mr. Davies sums up: "What, then, is the Gospel, which the Church is going to proclaim to our tormented world, to this generation which has become nearly insane through its frustration and suffering? What is the Church to tell men to-day? Is she merely to mount the secular band-waggon and say: 'If you will be good boys and girls, and come to church, cigarettes will once again be plentiful. The lasses will be able to acquire nylon stockings without having to queue for them. Repent, and you will be able to enjoy a shorter working day and more wages to kill the longer hours of your leisure! If you recover the old habit of saying your prayers and reading your Bible you will be able to eat turkey without having to depend on the Minister of Food'? In short, is the Church to tell men that the Gospel of Christ is a device to ensure bread and circuses? Or hasn't the time come to announce that the game is up, that God is going to present the bill and that accounts have to be squared, at last, at long, long last?"

World Mission Notes

Greece There is good news from Greece. The Moderator of the Greek Evangelical Church Synod, Pastor G. A. Hadjiantoniou, writing on December 28th, says "From the point of view of the Lord's work in our midst this year was all that a Christian man's heart could desire. I feel that I cannot be too grateful for all the blessings which the Lord has given us this last year. The attendances in my own church have grown steadily, so that although it is the largest Evangelical Church in Athens, we are beginning to realise the need for additional space. . . . Almost at every Communion Service we had the joy of accepting new members who gave their testimony to the saving power of Christ. Another great source of joy for us was the completion of the first volume of our children's magazine, *Paedika Phylla*. . . . It did not escape its little share of persecution. The chief priest of

the Greek Orthodox Church at Beroea (of Pauline fame) threatened from the pulpit with excommunication all parents who would get the magazine for their children. We had similar incidents in Athens and Crete. Notwithstanding that, however, the magazine is finding its way into many homes, and we have good reasons to believe that it is doing its good work in the heart of many children." In closing his letter Mr. Hadjiantoniou announces that he hopes to visit Britain in April and expects to stay six or seven weeks. In addition to meeting old friends he looks forward to doing some deputation work. If any readers can arrange accordingly will they please write to the General Secretary of the World's Evangelical Alliance at Headquarters.

Hungary We have been delighted to receive a visit from Dr. John Victor, who has given us much information of the past and present of the Evangelical Alliance in Hungary, stirring the desire to revisit old friends. A letter from the Chairman and Secretary of the Magyar Evangeliumi Szovetseg, which is the Hungarian Branch of the World's Evangelical Alliance, says: "The Hungarian translation of the topics for the Universal Week of Prayer has been made so that all over Hungary this unique opportunity for world-wide united Prayer may be used for the Kingdom of God. As to Evangelical life in our country, there are many good signs, and in the last few weeks we had the privilege and joy to welcome various foreign evangelists in our midst who had opportunity to witness in many meetings for our Saviour and Lord."

Baltic Refugees in England The Council of the World's Evangelical Alliance have made a grant of £50 to help the refugees from the Baltic States in this country. A letter from their representative, Pastor Andreyuk says: "We thank God for England, which is a land of refuge for us. Here we can not only enjoy freedom for our own benefit, but can take the Gospel to other refugees in this country. I feel that this is not the work for one man, or one mission alone, but I pray that the Lord will put it upon the hearts of all Christians in England, to do their utmost to help these homeless, broken-hearted people to find the Saviour.

"Please pray with me that the Lord will undertake in providing a Mission House, where these Baltic peoples will be able to have fellowship in the Lord. At present they have to call at my flat, which is far too small to receive them all. The need, therefore, is for a much bigger home, where we can gather together for prayer, not only for the work among the refugees, but for our homeland, which is in such desperate need."

Religious Liberty in Spain As we write we have before us correspondence and information from home and foreign countries on the subject of Religious Liberty in Spain. It continues to occupy the close attention of the World's Evangelical Alliance. Happily the Alliance is recognised as a centre of activity on behalf of all Protestants suffering for conscience' sake in Spain. The Madrid Committee has recently prepared a statement of facts concerning the present situation of Protestant Churches and Christians in Spain, together with an appeal. This appeal asks for respect for the religious profession of all Evangelicals, including their families, and excluding their children and young people from the teaching and practices of the official Roman Catholic religion in the teaching establishments of the State. It asks for the right to publish Evangelical literature of any kind, whether theological or devotional works, or even hymn books, and it also asks for the full acknowledgment of the right of all Protestants who may have been baptised in infancy by the Roman Catholic Church to celebrate marriages in the civil form. It also asks that assurance may be given that Evangelicals who are fitted for occupying Government posts may not be barred because of the allegation that "the State is Catholic." Guarantees are also sought in respect of the religious conscience of conscripts in the army, navy and air force and for facilities for Evangelicals to bury their dead with a religious service at the grave in all civil cemeteries (the lack of this has long been a grievance among Protestants in Spain). The appeal referred to concludes with the following: "we exceedingly love our nation and because we are not insensible to its legitimate glories we are happy to contribute, through our profession of Evangelical faith founded on genuine spiritual motives, towards the removal for the future, with the help of our brethren in the whole world of the greatest obstacle that militates against the progressive, pacific and prosperous development of our country."

Missions and the Week of Prayer Nothing is more cheering to those engaged in the work of World's Evangelical Alliance at the London headquarters than the succession of letters from widely separated centres of Missionary activity overseas reporting on the observance of the Universal Week of Prayer. Nowhere is the need for united Prayer more evident than in the Mission fields. It has been remarked that "the world could be evangelised in a decade if the Christian Church could be taught to pray." The example is truly set in the Mission fields. A letter received from Uganda (by Air Mail) on the eve of the 1948 observance of the Week of Prayer enclosed four short prayers prepared for use during the Week of

Prayer in the diocese of the Upper Nile and supplementary to the universal topics for prayer, annually translated into the Luganda language. The request in the letter to London that these prayers might be used also in London was cordially responded to, and they were so used at the meetings arranged at the C.M.S. and the W.M.M.S., respectively. Readers of this note may be interested to see two of the Prayers, and we record them (their usefulness extends beyond the fixed dates of the Week of Prayer,) and they may be commended for private use, as well as for use in Churches or other public occasions.

A Prayer for Unity in Christ

O Lord Jesus, in Whom all peoples, though separate, are one; without Whom we can do nothing, we pray Thee to inspire Thy people who at this time are preparing to meet together to dedicate themselves to Thee and to praise Thy Holy Name. Give to Thy servants, we pray Thee, that due sense of each other's needs and wants; give to all sympathy and understanding between different nations and languages. Increase in us true love of peace and goodwill, and lead us onward in newness of life and service to Thee, to the Glory of Thy Holy Name.

A Prayer that all people may be inspired to read the Holy Scriptures more regularly and with understanding.

'Almighty God, our Heavenly Father, Who didst establish Thy Church on the true Foundation of Thy Son Jesus Christ and on the apostles and prophets, send Thy Holy Spirit, we beseech Thee, to all who call upon Thy Name, that they may help one another to understand Thy Holy Scriptures, and that, living by Thy Holy Word, they may be led to discover Thy Will for them, and, knowing it, they may perform it all the days of their life, for Jesus Christ's sake.

A Letter from Southern Rhodesia

Writing from Salisbury, Southern Rhodesia, Mr. T. Percival Bevan (formerly the agent of the British and Foreign Bible Society in Ethiopia, and now their agent in Southern Rhodesia) sends a welcome message of missionary interest:—

"I have owed you a letter for a long time, and am glad to seize this opportunity of a Sunday evening at home to write to you. My wife and I are grateful for the supply of the programme for the Week of Prayer in January each year. Those which you sent for the current year were unusually useful, as they happened to be the only supply available in Salisbury in time for the Week of Prayer. Now we thank you for a similar supply, already to hand, for the next occasion, namely, January, 1948. We like to use the programme in our own family devotions, as well as to join other groups as opportunities make it possible. We always look forward to this special week year by year. In Salisbury the arrangement of public meetings is the care of the Ministers' Fraternal.

"Along with a recent letter we received a booklet which we have thoroughly enjoyed reading. It is entitled 'The Wondrous Book—The Bible'—being Bishop Chavasse's address. Have you copies that you can let us have? We can make good use of a dozen copies.

"I have to-day finished reading Stewart Herman's book entitled 'The Re-birth of the German Church.' The picture of Germany to-day is a terrible one. To non-believers it must be hopeless, or the creating of an almost savagely revengeful nation of Marxists. What a relief it is to turn to the chapters on the church in that book! If we can help to quicken the church, Christ's Church, in that land, it is more than worth while paying our share of the cost. Only those with a real spiritual outlook are of any permanent value to achieve this, for it needs the Lord's own perspective to see *any* way through the terrible mess and to know that every individual effort counts for Him and the salvation of the people of Germany. If ever there were an example of the need for the words of Ecclesiastes ii. 1-6, Germany provides it for us before our very eyes. Doubtless the World's Evangelical Alliance has a hand in this piece of work.

"We send our united kind regards and best wishes, assuring you of our continued co-operation."

The Church of South India

The Bishop in Madras, the Rt. Rev. Michael Hollis, contributes to the *Spectator* a message concerning the recent formation of the South Indian United Church which should be widely read. The Bishop writes:

"The time (if I may anticipate what can reasonably be regarded as certain) is 8 o'clock in the morning of Saturday, September 27th, 1947; the place St. George's Cathedral, Madras. The building is packed, and thatched 'pandals' outside give shelter to over 2,000 more Christians. They have gathered not only from every part of South India but from many corners of the world. A voice is heard: 'I do hereby declare that these three Churches . . . are become one *Church of South India*.' Anglicanism, Congregationalism, Presbyterianism, Methodism in South India die that they may live. The Church of South India is born. One may ask three questions. Why? Why? How?"

Who?

The one million Christians now united were previously grouped as members of the Church of India, Burma and Ceylon, part of the Anglican communion, or as belonging to the South

India United Church, formed nearly forty years ago by Congregationalists and Presbyterians, or as Methodists. Their Christianity came to them from many sources and many lands. They have to-day links with Great Britain and Ireland, Switzerland, Germany, North America and Australia. Much of the early Anglican work in the south of the Madras Presidency was done by Danish and German Lutherans. Many members of the Church of England, led by archbishops and bishops, encouraged and supported this work through the Society for Promoting Christian Knowledge, but eighteenth-century Anglicans were not yet themselves prepared for the adventure of missionary service in South India. To-day the vast majority of the members of the Church of South India are Indians; its ministry overwhelmingly drawn from the country; its schools and colleges almost entirely staffed by its own sons and daughters. They value their links with the past and their links with the great Church throughout the world. They mean to keep them in repair and to extend them. But they have sought and now trust that they have found in Christ a visible unity one with another here and now.

Why? For this as for all human actions there are many reasons. But from what was perhaps the first public setting forth in South India of the need for Christian unity by my great predecessor, Henry Whitehead, forty-five years ago until this present moment those who could speak with authority have never varied in their answer. Fundamentally, we seek to be one because God wants us to be one. We seek visible unity because Christ prayed "that they may all be one . . . that the world may believe that thou didst send me." As the Archbishop of Canterbury has written in the foreword of his open letter to Bishop Stephen Neill entitled *The South Indian Church*, "The scheme has come to fruition not from any mere opportunism, but by the profound exercise of the theological virtues of faith, hope and charity. The leaders in this work have sought by the way of understanding and forbearance to obey the mind of Christ and to advance the unity of the Church according to His Will."

People in England are so much accustomed to the existence of divisions among Christians, so used to seeing four or five different and competing places of worship in even a small town, that they may be surprised that Christians in South India should make so much fuss about it. But we are a tiny minority in the midst of Hinduism. It is burnt in upon us that the Church exists to witness and that it must witness or die. We proclaim that Christ is the way by which men can find peace with God and with one another. He Himself said, "By this shall all men know that ye are my disciples, if ye have love one to another." Our unity is our witness. If He does not unite Christians, can we be surprised that Hindus and Muslims are sceptical of His power to bring them peace, and decline to join one or other of our competing Christian Churches? The Church exists to manifest Christ. A divided Church manifests Him very badly and ineffectively.

But that is not the whole answer. In most parts of the world, especially in the West, Christians of different denominations are extraordinarily ignorant of one another. In South India for many years members of different Churches have enjoyed an unusually intimate fellowship in work, study and prayer. I challenge anyone who believes that there is an essential difference in the way Jesus Christ works within His own denomination and the way He works within other denominations to come and live among Christians of South India for some years. I do not believe that he will find it possible to say what that supposed essential difference is. Every denomination has its strong and weak points. Christians in South India are not all perfect any more than they are, after many more centuries of Christianity, in England. But men and women are made children of God, the Holy Spirit is shed abroad in our hearts and the fruit of the Spirit does grow, across all denominational barriers and irrespective of organisational differences.

How? We have no difficulty about our faith in those vital saving acts of God through Jesus Christ by which the Church lives. Admittedly some people do not like the way in which we have expressed this agreement, and scent danger. I would only say now that it is possible to be so conscious of the risk of heretical thinking as to make all thought impossible. A Church alive and witnessing is the best safeguard against syncretism. Over immense areas of Christian truth we speak to one another as Christians without any consciousness of denominational differences. Yet deep disagreements have for centuries held sincere Christians apart, and still stand in the way of reunion. They are predominantly in the sphere of order, but the line between faith and order is not always easy to draw. In our negotiations we have been led to recognise that God has used the ministries and sacraments which have been ours in our separation and has used them to produce essentially the same results. By Christ's test we know that the branch is in the vine because it bears fruit. So we have agreed that the Church of South India shall have bishops, duly consecrated by bishops with a form of preserving what is traditionally essential, and that all ordinations within the Church of South India shall be episcopal. But we have also agreed that all duly ordained ministers of the uniting Churches who assent

to the Basis of Union and accept the Constitution shall have the status of presbyters in the Church of South India.

Representative presbyters from the other two uniting Churches will join with three bishops who have previously been Anglicans to lay hands on those who are to be consecrated to the episcopate on September 27th. Our aim is not to replace the ministries of the non-episcopal Churches with an episcopal ministry, but to preserve for the whole Church of South India all the grace and authority which Christ has given to our ministries in their separation. We are not bound to say that all Christian Churches have an equal understanding of what God's will is as concerns of the ministry of every great Christian communion is due ultimately to the act of God and not simply to human choice. For thirty years the Church of South India will continue to welcome missionaries ordained in those Churches to which we owe our Christianity without requiring more than acceptance of the Constitution. After thirty years it will decide what exceptions, if any, are to be made to its rule of episcopal ordination. What that decision will be will be determined in part by the extent to which other Churches, episcopal and non-episcopal, have been led to a deeper understanding of God's will in this matter of Christian unity.

Critics Critics, not all on one side, appear convinced that, while their principles have been betrayed, some one else has won all along the line. The fact that every type of extremist makes the same complaint is sufficient in itself to show its falsity. We have not proceeded by way of bargaining, but by a genuine attempt to discover what God wants us to do at this moment in South India. We know that there are many important points where, owing to differences of tradition and differences in the use of language, we do not yet fully understand one another, let alone agree. But we have become convinced that the way to further understanding is through unity. We have, during twenty-seven years of negotiations, learnt two great things. First, we have proved that God does guide those who sincerely seek His way for the healing of Christian disunity. Secondly, we have learnt that the leaders of all the three uniting Churches are equally sincere in their desire to be led by God, however unexpected His way may be. Therefore we are sure that God will show to the Church of South India what His further will is and that the Church of South India desires to know and obey that will.

We seek unity in South India so that we may more effectively do the work for which the Church exists. We pray for the unity of all Christian people so that through Christ's Church the world may be saved. The situation in which we are has forced upon us a deep realisation of the sinfulness of division and has enabled us to discover more of the power of God to unite. The existence of the Church of South India is a challenge to Christians everywhere to face seriously the fact of their disunity. In country after country the younger Churches know that their situation demands decision and action. We realise that our scheme is imperfect, but we are going ahead trusting that God will show us how it needs to be corrected and so will help others to do better. What the future of the Church of South India will be God knows. It is our prayer that He will use it for His glory and the salvation of men.

Communism in China We take the following arresting comment from *World Dominion*: — "In China the gulf between Communist and Government still persists. The ordinary people did not complain of levelling down at the top, but now they are complaining that levelling has not stopped there: it is now reaching down and down, and sympathy is turning to fear and hatred. Under the Communists the well-to-do have been made poor and the poor poorer, and this poverty is accentuated by the division and sub-division of agricultural holdings. Indeed, the process has gone so far in some parts that food is on the border of scarcity, markets are disappearing because merchants have been squeezed out, and so far has this process gone that any evidence of prosperity attracts unpleasant attention. When distribution of land provides a surplus this surplus belongs to the Party, is badly cultivated, and the proceeds from it are wasted. Taxes are levied, but as the rich have been eliminated they are now levied upon the poor, and these taxes are more grievous than those which the Japanese military imposed. 'Volunteers' are recruited for the Communist forces after the most drastic threats and treatment. Education is ideological, and fear, apprehension and uncertainty are prevalent. Christianity is not prohibited but it is described as an opiate. Christian leaders in China agree that Communism is inconsistent with Christianity."

1948 A Vital Year for the C.M.S. The Home Secretary of the Church Missionary Society, Rev. L. G. Fisher, writing in the C.M.S. *Outlook*, reports that 1948 must prove a vital year for the Society, and does not hide the fact that (in company with other missionary bodies?) grave crisis confronts the C.M.S. Mr. Fisher writes:—"From almost every area in which the C.M.S. is at work comes, with almost monotonous sameness but with challenging urgency, the story of the hardening opposition from nationalist movements, the increasingly

materialistic outlook, the shortness of the time for buying up precious opportunities for advance, the appeal for the help of leadership and of money to maintain and deepen the life of the Church in the face of the pressure of the forces of evil. All this is happening at a time when, owing to steadily rising costs at home as well as overseas, the gap between the Society's income and expenditure is growing ever wider, and at the end of the last financial year had reached the alarming figure of £63,000. Drastic action is needed at once if the situation is to be redeemed from disaster. . . .

"Meanwhile all our resources at home are being mobilized for the task of telling men and women in this country how greatly their support is needed. The full flush of our effort will be reached during 1948, and will be maintained during the following three years. 1948 is therefore a vital year because then we hope to see a very clear turning of the tide in the right direction.

"Next year will also see our Third Jubilee celebrations, which will conclude with our 150th Birthday on April 12th, 1949. We hope that all C.M.S. supporting parishes as well as all C.M.S. Associations, will endeavour to throw their whole weight into the celebration of the Third Jubilee. The opening event will be a Day of Prayer on April 12th, 1948, when it is envisaged that there will be in C.M.S. parishes at home and in dioceses where the C.M.S. is at work overseas special gatherings for intercession. While giving thanks to God for the way the C.M.S. has been used in the past to help spread the Kingdom of Christ, we shall pray for the guidance and strength and blessing of God as we go forward in the tasks to which He is calling us. If the Church at home and overseas is to meet the demands of the present situation, then much more in the future must we depend upon the power of the Spirit of God.

"1948 will be a year to be remembered with gratitude only if all concerned pray, work, study and sacrifice that the Church of Christ may engage in its conflict with the mighty forces of evil unimpeded by lack of men and money. Otherwise the Lambeth Campaign and the C.M.S. Third Jubilee will be just two more human efforts which proved to be tragic failures."

In Ethiopia To-day

Writing in *World Dominion*, Rev. A. T. Houghton, Secretary of the Bible Churchmen's Missionary Society, presents this Society as the only mission pursuing a policy which seeks to work alongside the Ethiopian Church without any intention of founding a separate Church as the result of its work. Of Bible school work in Ethiopia, Mr. Houghton writes:

"This concentration on the spread of the Word of God is calculated, under the working of God's Holy Spirit, to bring about a reformation, and its value is already being demonstrated in the Bible school work of the Bible Churchmen's Mission. The majority of the men who enter are priests, and they come from all parts of the kingdom, especially the 'church' areas around the old capital of Gondar. As I questioned some of them I found that one and all had been attracted by the news that the Bible was expounded in the vernacular, and there was evidence of a real hunger for the Word of God. An intensive one year's course is given. It is inevitably expensive to maintain such Bible schools as these priests have lived by begging and have no means of subsistence while engaged in study. Care is taken to receive only those who show evidence of a real desire to understand and teach the Word of God. Wives are invited to come with their husbands, for priests are allowed to marry in the Ethiopian Church, and they are also taught the Scriptures. The single women, in a separate Bible school, are now in great demand as Scripture teachers in the state schools.

"At the end of the course at least twenty-five per cent. of the students join the Society of the Followers of the Apostles, an indigenous, Ethiopian-controlled, self-supporting society, pledged to evangelise Ethiopia. Some of the members take up secular appointments and contribute a tithe of their earnings to help those who go out as colporteur evangelists, trading the Gospel. In small bands of three or four, staying out months at a time, these colporteurs penetrate the farthest corners of the land, often suffering great hardships. Four of these men returned from a prolonged tour while I was there, having suffered imprisonment three times in the course of their itinerary, but in prison they continued to preach the Gospel.

"The hope is that smaller Bible schools may be opened in strategic centres where it is more easy to acquire land and cultivate food for self-support, for there is no end to the number of those who desire to come for instruction. Surely these signs presage a real spiritual awakening and the fulfilment of the promise, 'Ethiopia shall soon stretch out her hands unto God.'"

The Bible in Tibetan Completed

Moravian Missions, the organ of the Moravian Missionary Society, includes this most welcome and arresting information:—

"The Bible in the Tibetan language, from Genesis to Revelation, has now been sent to the printers. This is an achievement of the first magnitude covering a very long period, and accomplished through the team work of practically all the past and present missionaries, not to speak of Tibetan translators and copyists; the late Yoseb Gergan being by far the most brilliant and outstanding translator, to whom is chiefly due the excellence of the Tibetan idiom contained in this complete edition of the Bible in Tibetan.

"Few people realise the immense amount of unremitting labour involved in the translation of the Bible into any language, though more people perhaps pause to consider how incredibly cheaply the Bible Society contrives to sell copies of the Bible in over 800 languages. . . .

"The completion of the Bible in Tibetan is an epoch-making achievement for which the Moravian Church may be proud. The Moravian Church in Central Asia has been used of God in this unique fashion, and our just pride in this achievement should be tempered with the spirit of humility and thankfulness to God for the blessings He bestowed on all concerned in this great task which He laid upon His servants in this mission field."

Book Reviews

THE PILGRIM'S PROGRESS. By John Bunyan. (S.C.M. Press. 12s. 6d. net.)

In a small but invaluable volume entitled *The Legacy of Bunyan* the late Dr. W. Y. Fullerton mentions that more than fifty pages of the British Museum Catalogue are needed to register the various editions of John Bunyan's works, with the books that have been written about them. After the Bible the book most widely (could we add wisely?) read in England (but not only in this country) is *The Pilgrim's Progress*. Dr. Fullerton quotes *The History of English Literature* as saying that the reason is that the basis of Protestantism is the doctrine of Salvation by Grace, and that no writer has equalled Bunyan in making the doctrine understood. "Not only in the *Divine Allegory*, but in all his books Grace is Bunyan's great legacy, and the legacy was never more needed than at this time."

This new edition of *The Pilgrim's Progress* is unique in some aspects. It excels in print, paper and illustration. The pages have wide margins, and it is altogether an attractive and superb gift book. The Introduction by Hugh Martin should be carefully read; it is helpful not only to appreciation of the text itself, as rendered in the present editiour of the book, but to the reader in supplying a carefully written biography of the "Tinker of Bedford." We congratulate the S.C.M. Press on a fine example of book production, and, in these days, at a moderate price.

THE PILGRIM'S PROGRESS. By John Bunyan. (Lutterworth Press. 7s. 6d.)

The Lutterworth Press alone have translated Bunyan's *Divine Allegory* into 146 languages and dialects. This edition (in English) is prefaced by a biographical note on Bunyan by Gwilym O. Griffith, and the illustrations, in black and white, help to make the volume arresting and altogether worthy of the text. Handy in size, beautifully printed, the Lutterworth Press should be thanked for adding so attractive an edition to the Bunyan literature. Here again the published price is modest.

MY OWN BIBLE. By Elizabeth Pack. (Independent Press. 10s. 6d.)

How often we need a gift book for children and young people, especially one dealing with Biblical stories, interestingly told. Here is a unique volume, a gift book of the best kind providing a selection of some of the loveliest and most thrilling stories from the Old Testament, illustrated by full-page illustrations in colour, and superbly produced. We note the sub-title of the volume is "A Child's Old Testament." We endorse the opening "Foreword," which says, "This book deserves a warm welcome from the children for whom it is written, and from parents and teachers, who will be glad of the help it gives them to make more easily available and assimilable the rich confusion of the Old Testament." We understand a companion volume of New Testament narratives is in preparation.

WE SAW IT HAPPEN. By Ivor Powell. (Marshall, Morgan and Sons. 3s. 6d.)

An evangelist tells in arresting form stories of triumphant Grace, helpful on every page, and recommended for their living witness to the Gospel as the power of God unto salvation.

RELIGION IN THE ENGLAND OF TO-MORROW. By Sidney Dark. (Sheffington, 8s. 6d.)

Although we do not agree with much that is in this volume, we consider it "worth reading" on various grounds. The author, we understand, commenced it with an idea that "Protestantism is alien to the spirit of the English people, that it was thrust upon them, and that in so far as they ceased to be Catholic the bulk of the English people became and have remained irreligious." Since the book was written the author has passed away, and we can only judge from the script if or how far Mr. Dark changed his mind before he concluded the volume, which is significant to the outlook on religion of to-day and to-morrow. We do not feel inclined to recommend any special chapter, for all are full of arresting content, and where criticism is made it is not without marks of humility and charity. In the chapter "Why not Rome?" our author does not visualise the "conversion of England" on any Roman basis of hopes and prayers. It is significant that this chapter closes with the words: "The Church may yet have some direct part in the moulding of the new Europe. But not of England." We sincerely hope this is true, and every Protestant should pray and work to render it so.

The second contention of the author is that "the Church of England has never lost its Catholic character; that it has continued to be the Church Catholic in this country, holding and teaching the primitive faith." This is a contention which it would take more than a brief review of a small volume to combat. It would not be a difficult fight, and the victory we think would come out on the side of the Protestant Reformation.